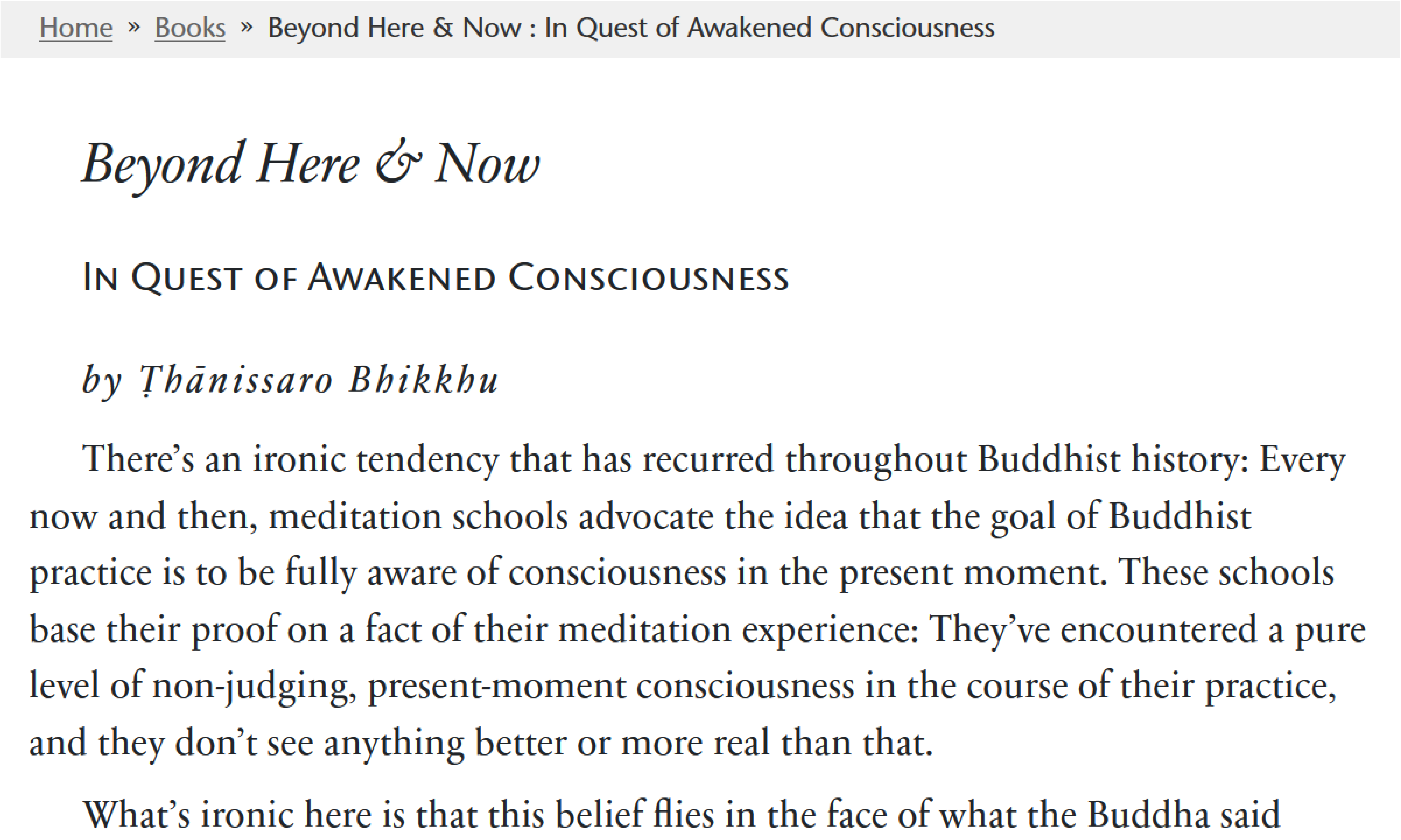
Beyond Here & Now

The Path to Unfabricated Awakening and the Trap of Present-Moment Consciousness.

Adapted from the writings of Ṭhānissaro Bhikkhu.

https://www.dhammatalks.org/books/uncollected/beyondHereAndNow.html

Eng+Sin 30 lessons in slide notes



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Beyond Here & Now

IN QUEST OF AWAKENED CONSCIOUSNESS

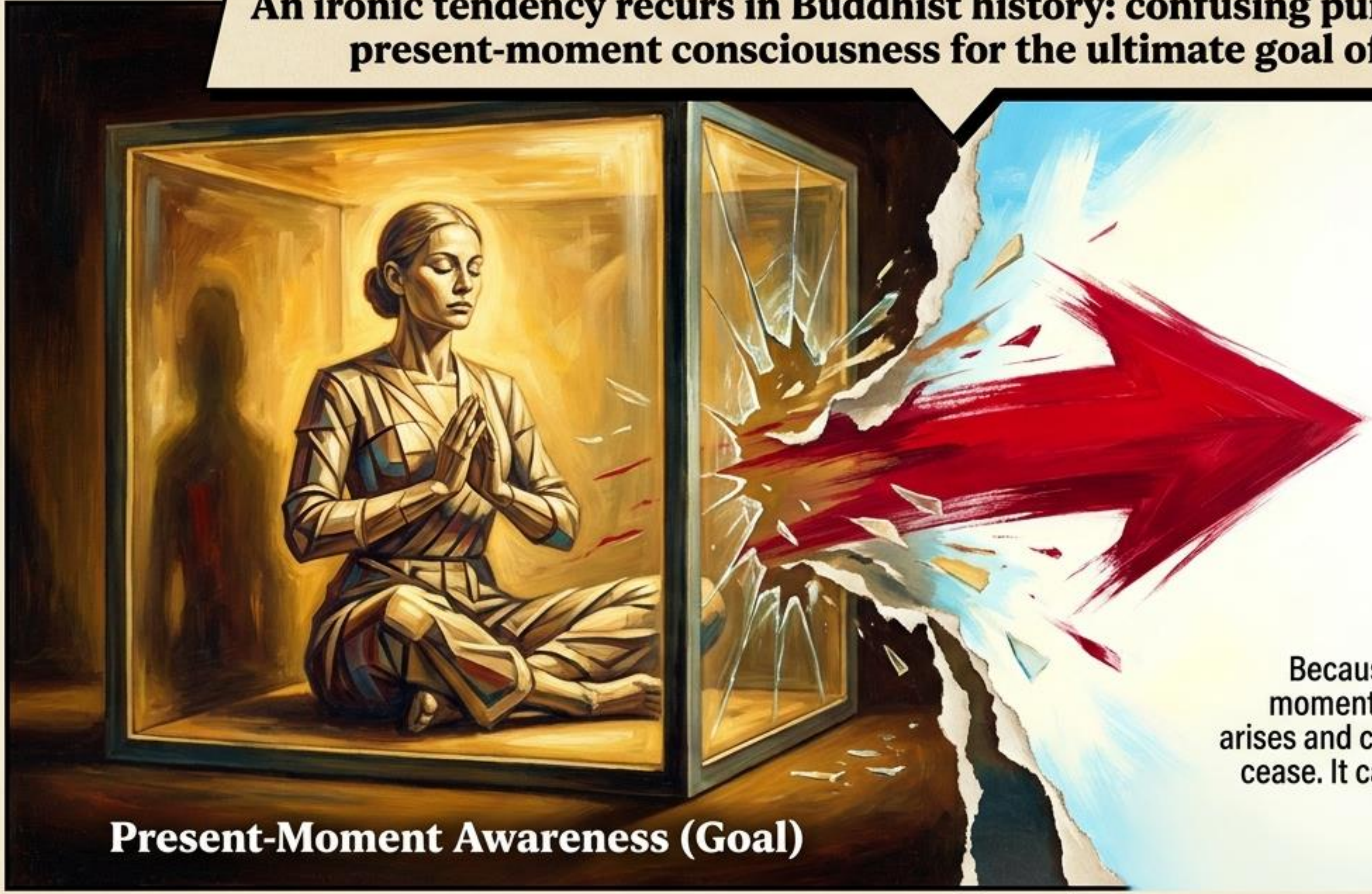
by Ṭhānissaro Bhikkhu

There's an ironic tendency that has recurred throughout Buddhist history: Every now and then, meditation schools advocate the idea that the goal of Buddhist practice is to be fully aware of consciousness in the present moment. These schools base their proof on a fact of their meditation experience: They've encountered a pure level of non-judging, present-moment consciousness in the course of their practice, and they don't see anything better or more real than that.

What's ironic here is that this belief flies in the face of what the Buddha said

Confusing the Tool for the Ultimate Goal

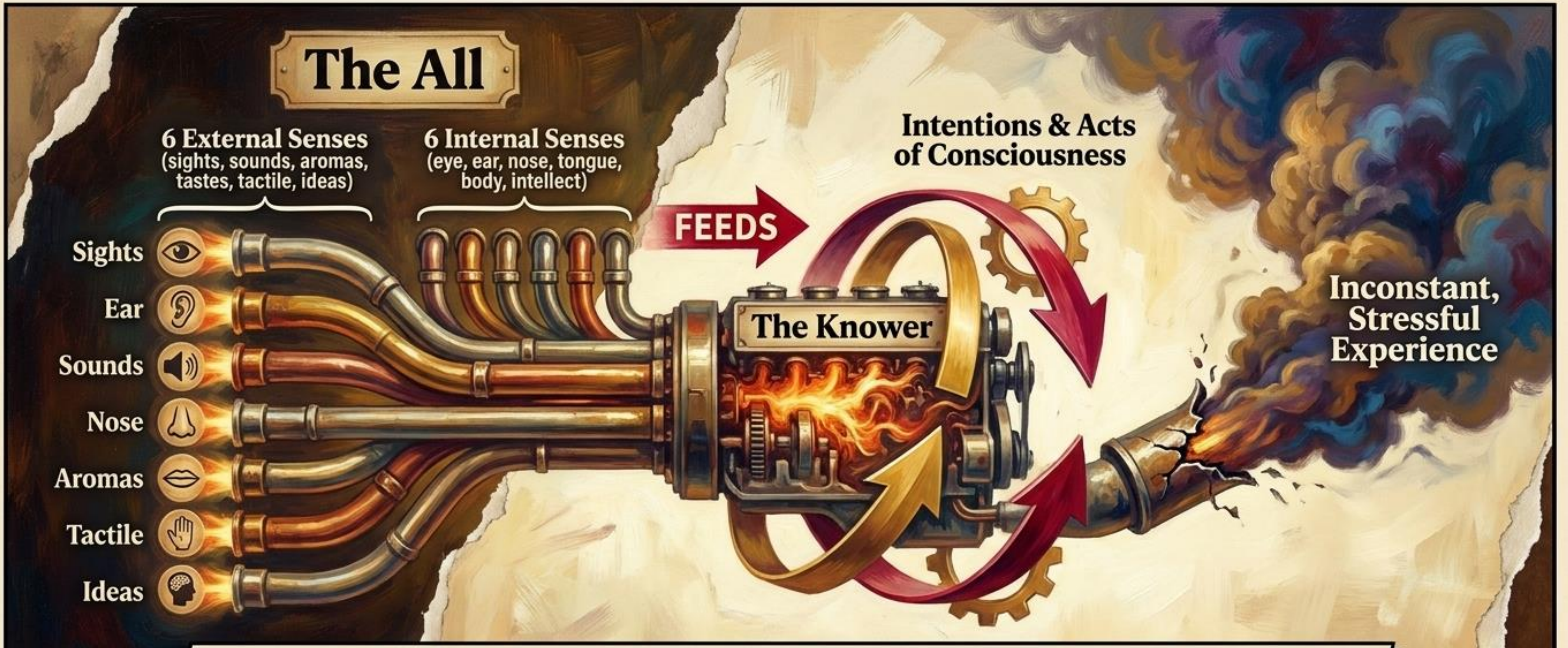
An ironic tendency recurs in Buddhist history: confusing pure, non-judging present-moment consciousness for the ultimate goal of practice.



Present-Moment Awareness is a Fabricated, Conditioned State

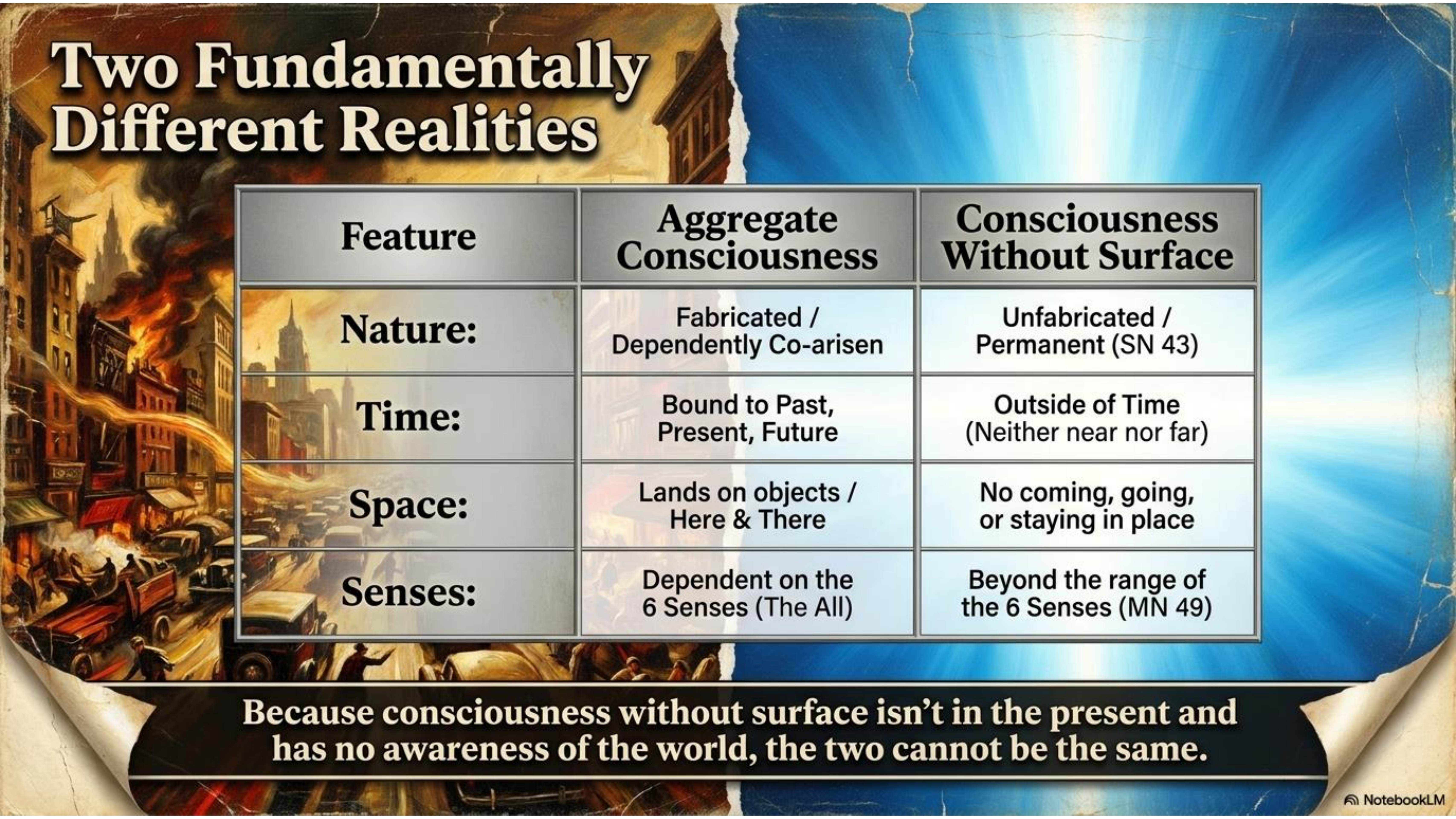
Because the knower in the present moment is dependently co-arisen, it arises and ceases as its causes arise and cease. It cannot be the ultimate reality.

Why Present-Moment Awareness is Conditioned


The All
6 External Senses
(sights, sounds, aromas, tastes, tactile, ideas)
6 Internal Senses
(eye, ear, nose, tongue, body, intellect)
Sights
Ear
Sounds
Nose
Aromas
Tactile
Ideas
FEEDS
The Knower
Intentions & Acts of Consciousness
Inconstant, Stressful Experience

Consciousness requires constant input to survive. Anything dependent on inconstant causes and conditions—The 'All'—must be inconstant, too (SN 35:93).

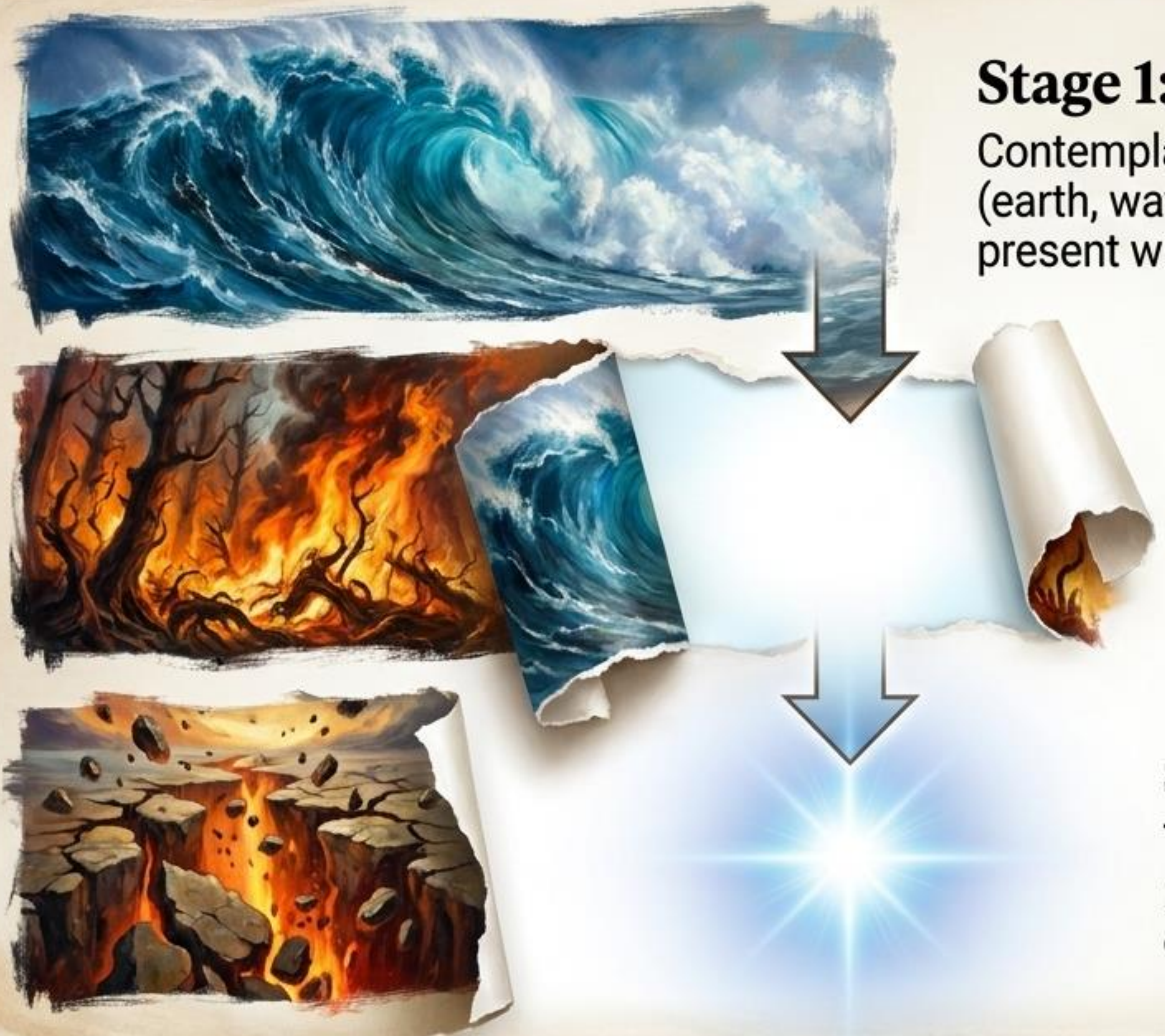
Two Fundamentally Different Realities



Feature	Aggregate Consciousness	Consciousness Without Surface
Nature:	Fabricated / Dependently Co-arisen	Unfabricated / Permanent (SN 43)
Time:	Bound to Past, Present, Future	Outside of Time (Neither near nor far)
Space:	Lands on objects / Here & There	No coming, going, or staying in place
Senses:	Dependent on the 6 Senses (The All)	Beyond the range of the 6 Senses (MN 49)

Because consciousness without surface isn't in the present and has no awareness of the world, the two cannot be the same.

Navigating to Pure Consciousness



Stage 1: Observation

Contemplate the physical properties (earth, water, fire, wind, space) as present within you.

Stage 2: Disenchantment

Realize, This isn’t mine, this isn’t me, this is not my self.

Stage 3: Pure Consciousness

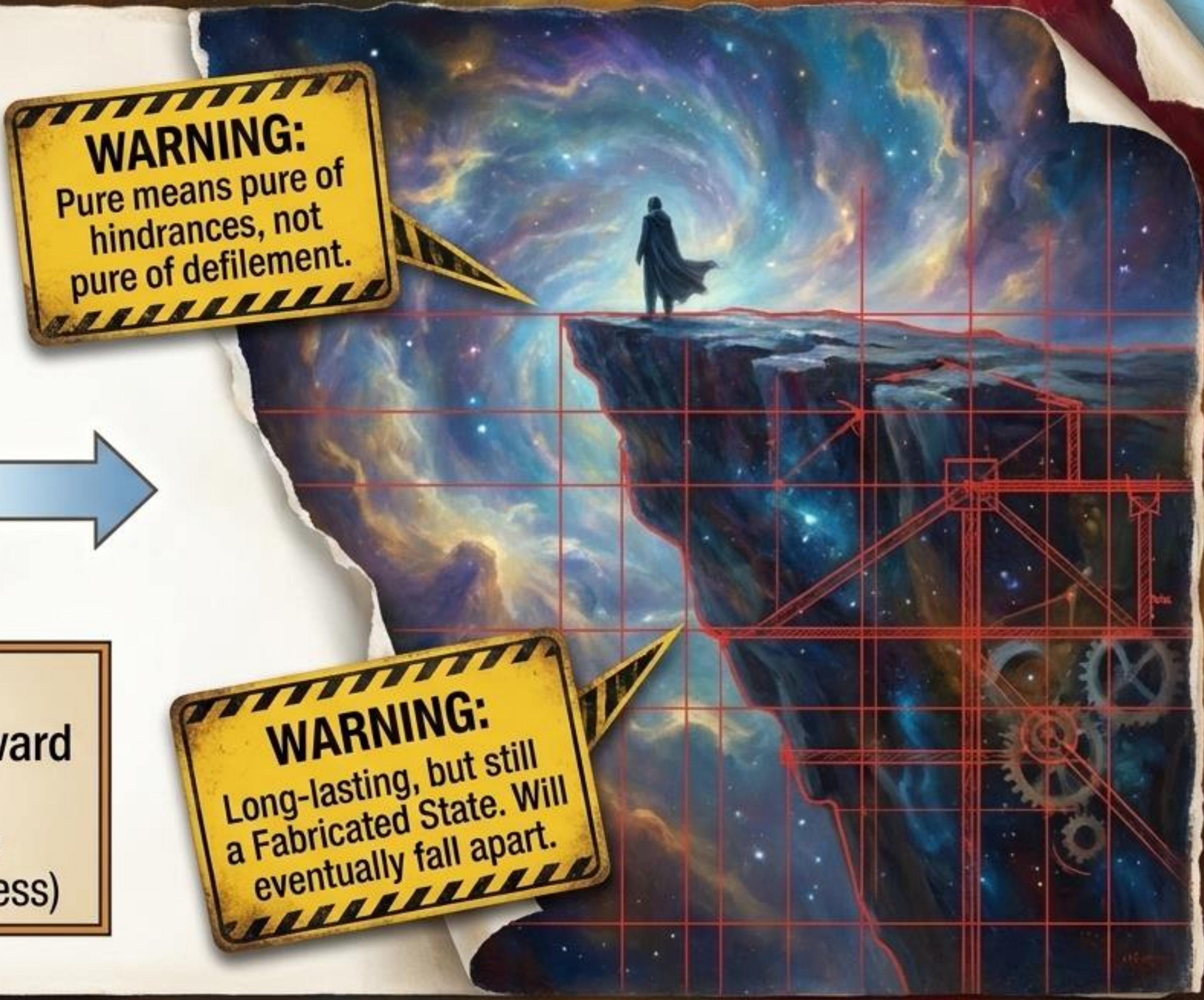
The properties fade from the mind, leaving pure, even-minded consciousness.

The Subtle Danger of Pure Equanimity

Pure Consciousness
+
Detachment from feelings

Result: Equanimity

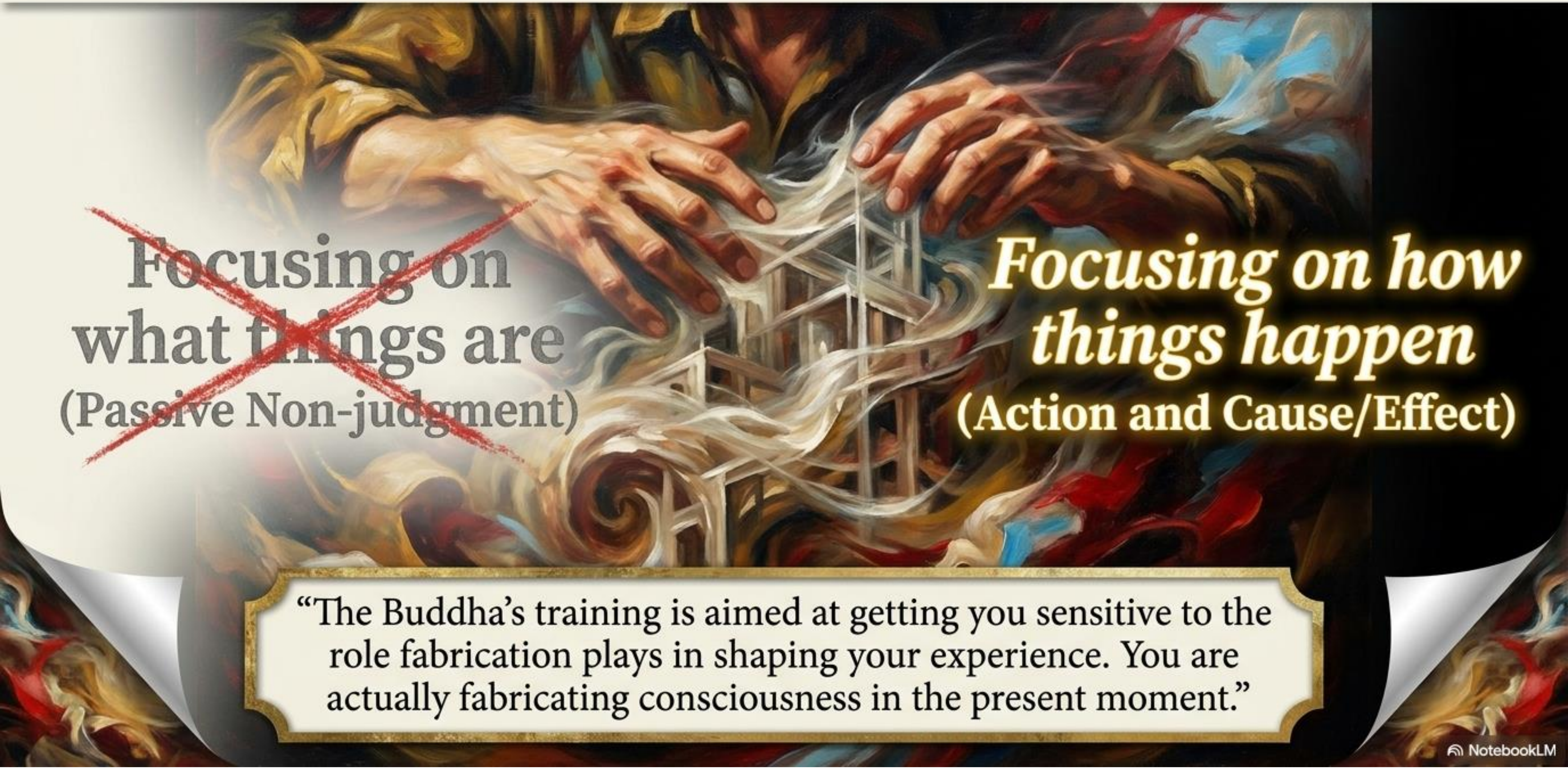
The Trap:
Equanimity directed toward Formless states
(Infinite Space, Infinite Consciousness, Nothingness)



WARNING:
Pure means pure of hindrances, not pure of defilement.

WARNING:
Long-lasting, but still a Fabricated State. Will eventually fall apart.

Fabrication is a Subtle Action



~~Focusing on what things are (Passive Non-judgment)~~

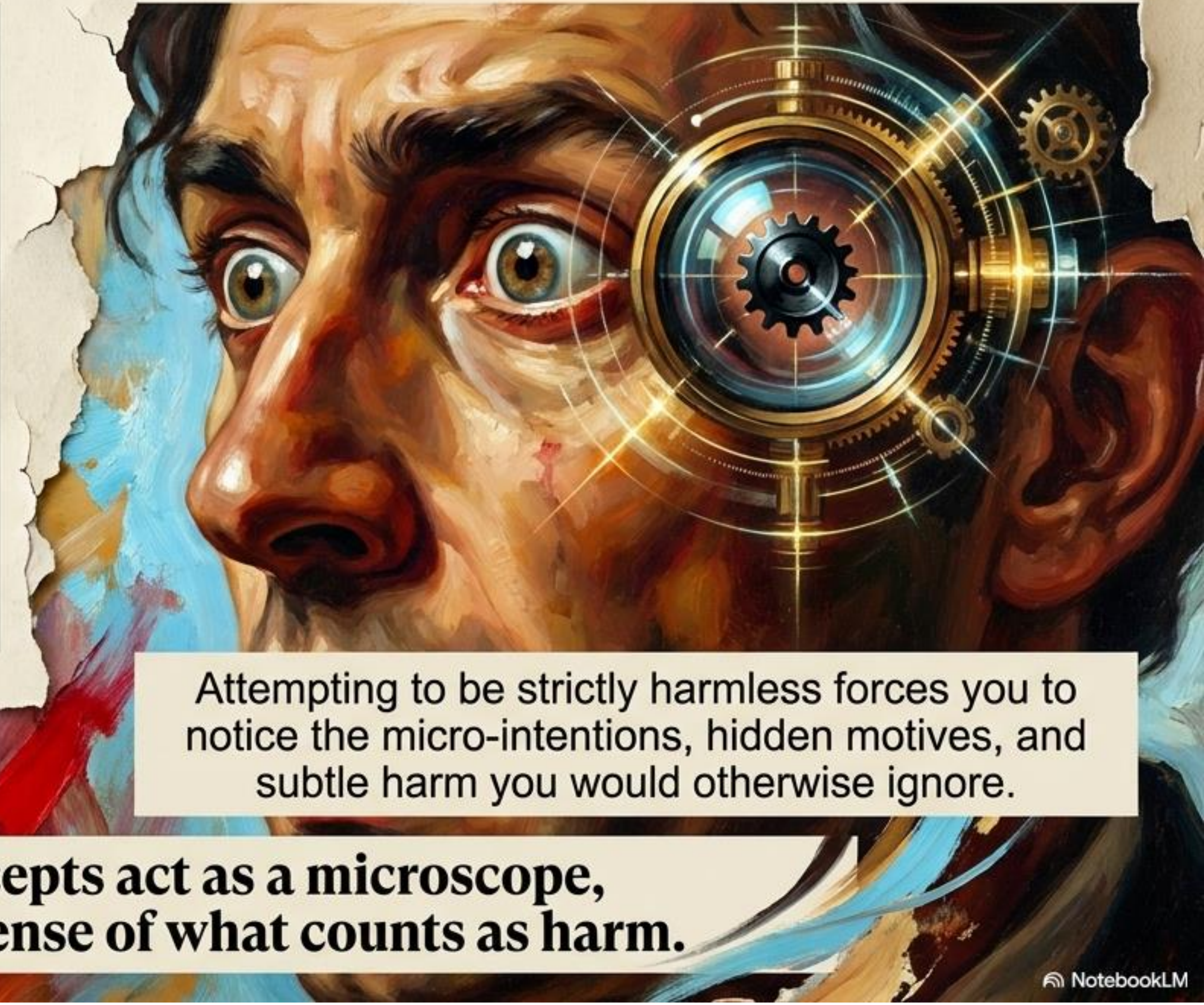
Focusing on how things happen

(Action and Cause/Effect)

> “The Buddha’s training is aimed at getting you sensitive to the role fabrication plays in shaping your experience. You are actually fabricating consciousness in the present moment.”

The Folds of the Path as Instruments of Detection

Lovely Containers for Peace

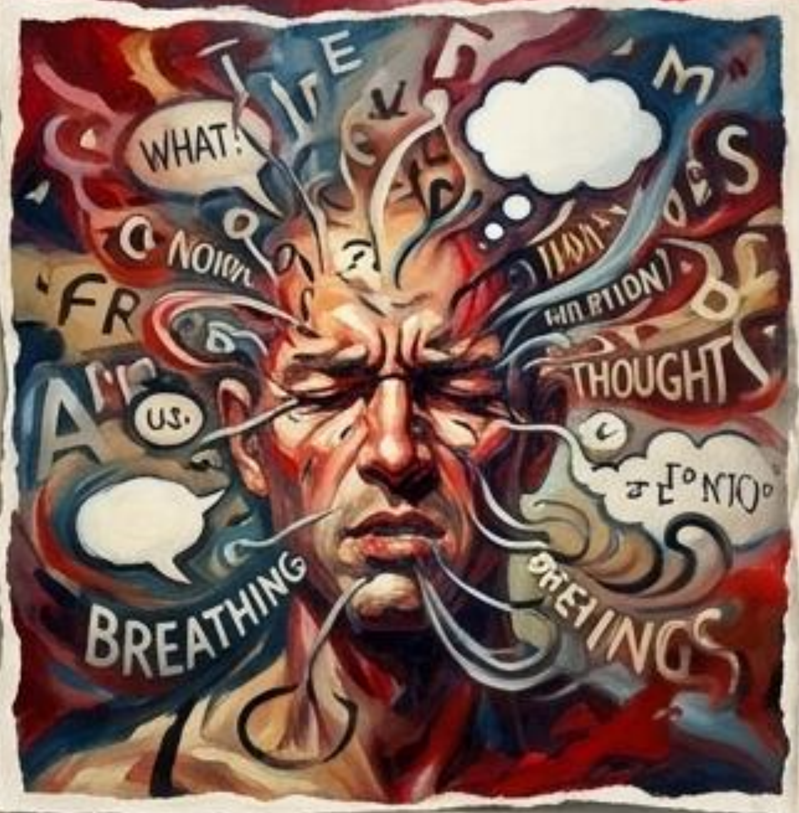


Attempting to be strictly harmless forces you to notice the micro-intentions, hidden motives, and subtle harm you would otherwise ignore.

Ethical precepts act as a microscope, refining your sense of what counts as harm.

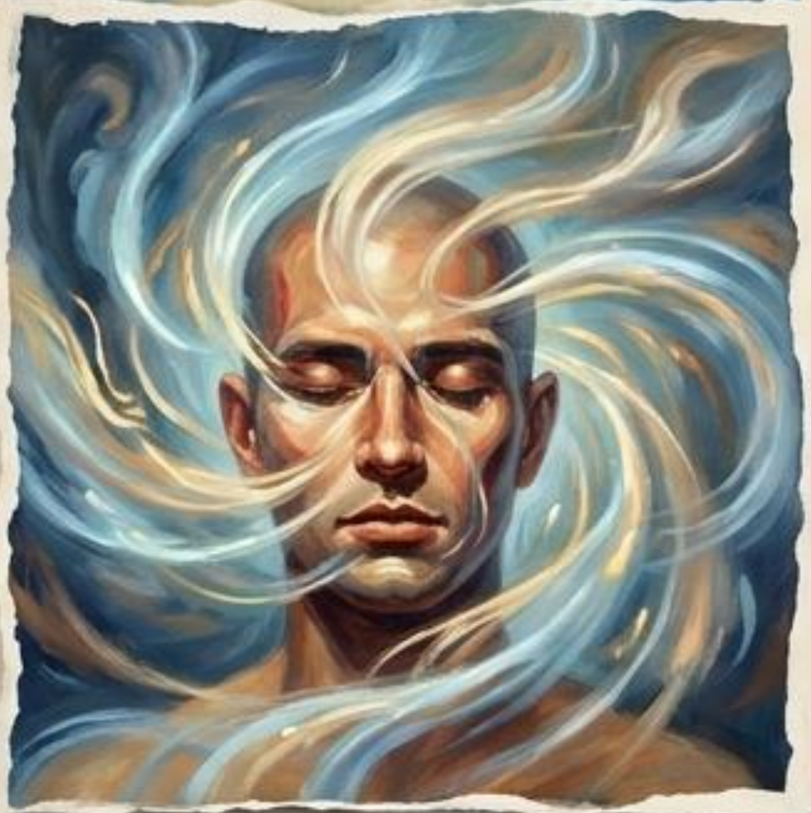
Focusing on the Doing Through Subtraction

Progressive Peeling of Fabrication



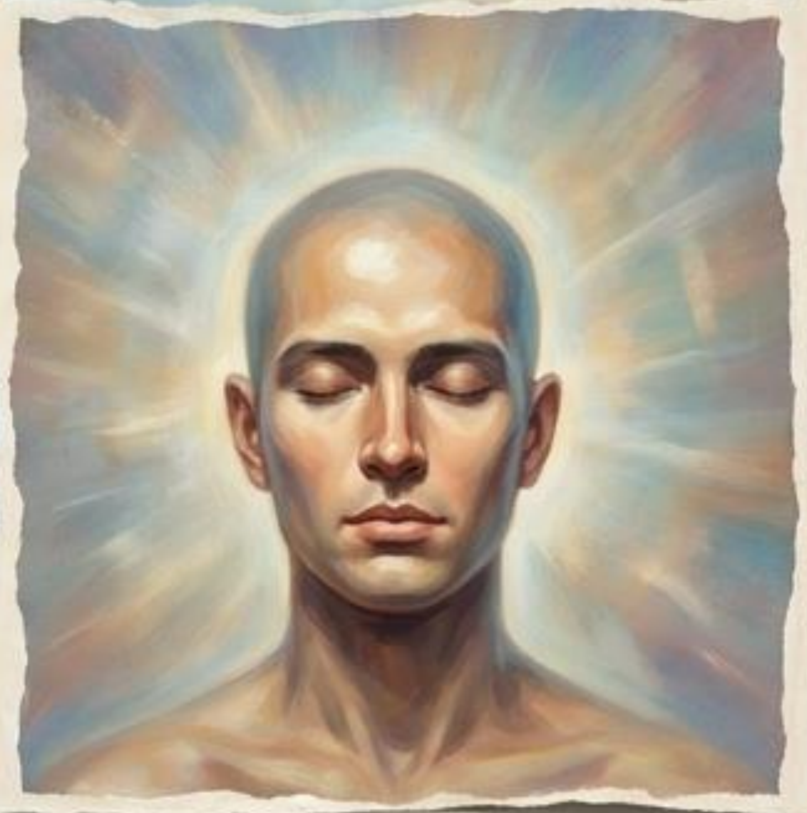
2nd Jhāna

Verbal fabrication (directed thought/evaluation) peels away.



4th Jhāna

Bodily fabrication (the in-and-out breath) peels away.



Cessation

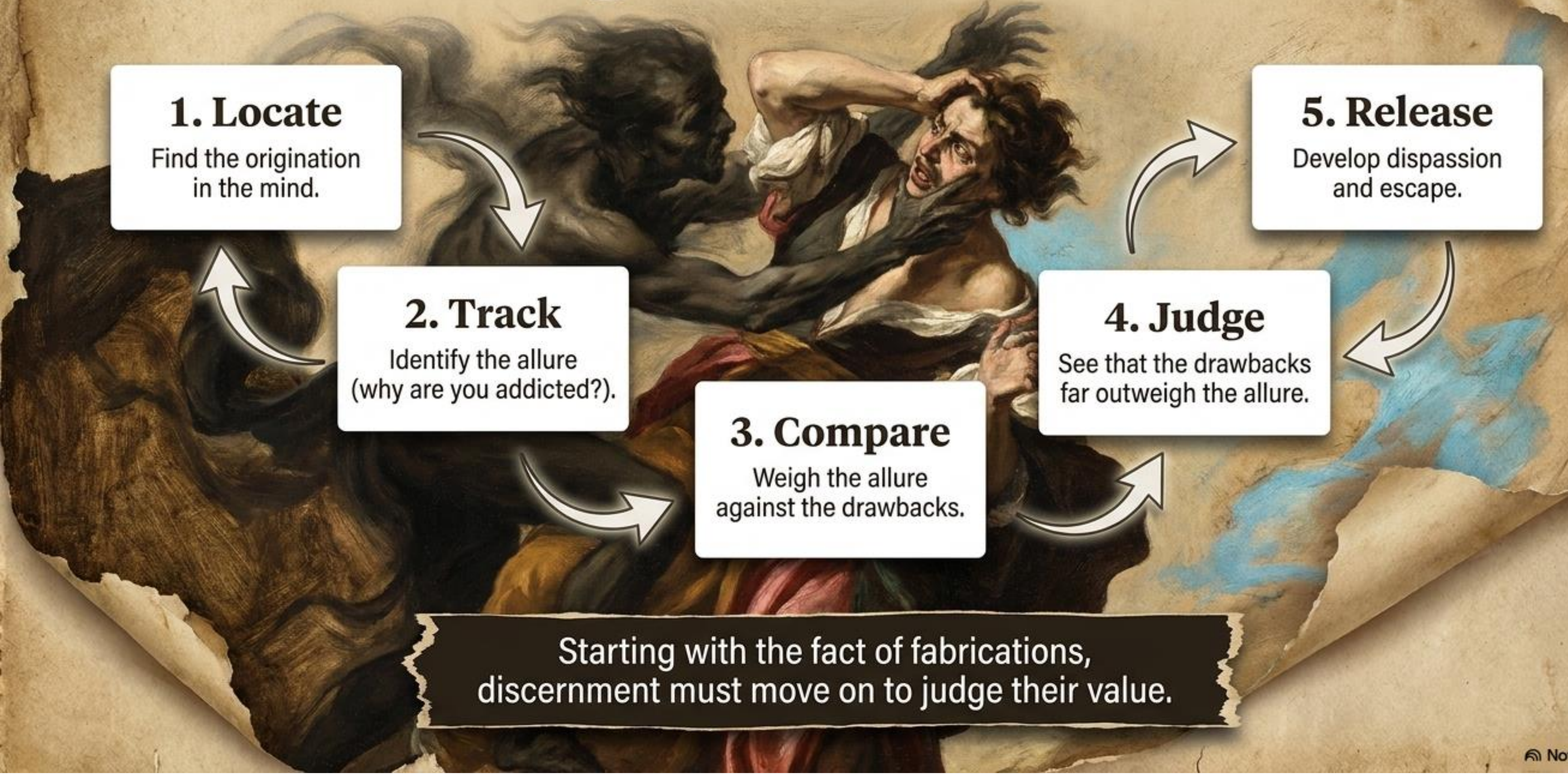
Mental fabrication (perception and feeling) peels away.

Stillness

Total subtraction.

Mindfulness (*sampajāno*) is not just watching the present moment; it is being alert to what you are doing in it.

The Algorithm of Release



1. Locate
Find the origination in the mind.

2. Track
Identify the allure (why are you addicted?).

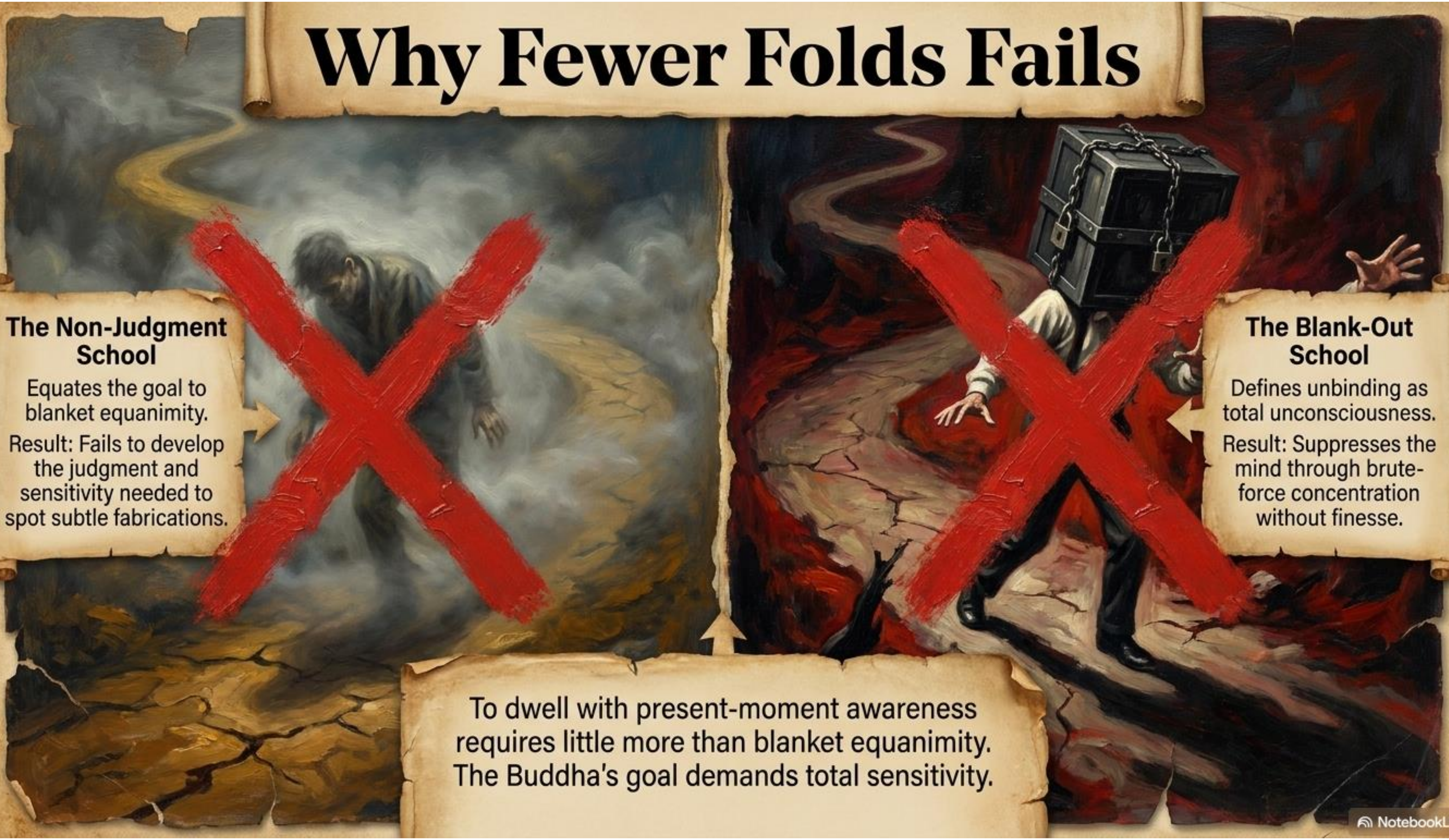
3. Compare
Weigh the allure against the drawbacks.

4. Judge
See that the drawbacks far outweigh the allure.

5. Release
Develop dispassion and escape.

Starting with the fact of fabrications, discernment must move on to judge their value.

Why Fewer Folds Fails



The Non-Judgment School

Equates the goal to blanket equanimity.

Result: Fails to develop the judgment and sensitivity needed to spot subtle fabrications.

The Blank-Out School

Defines unbinding as total unconsciousness.

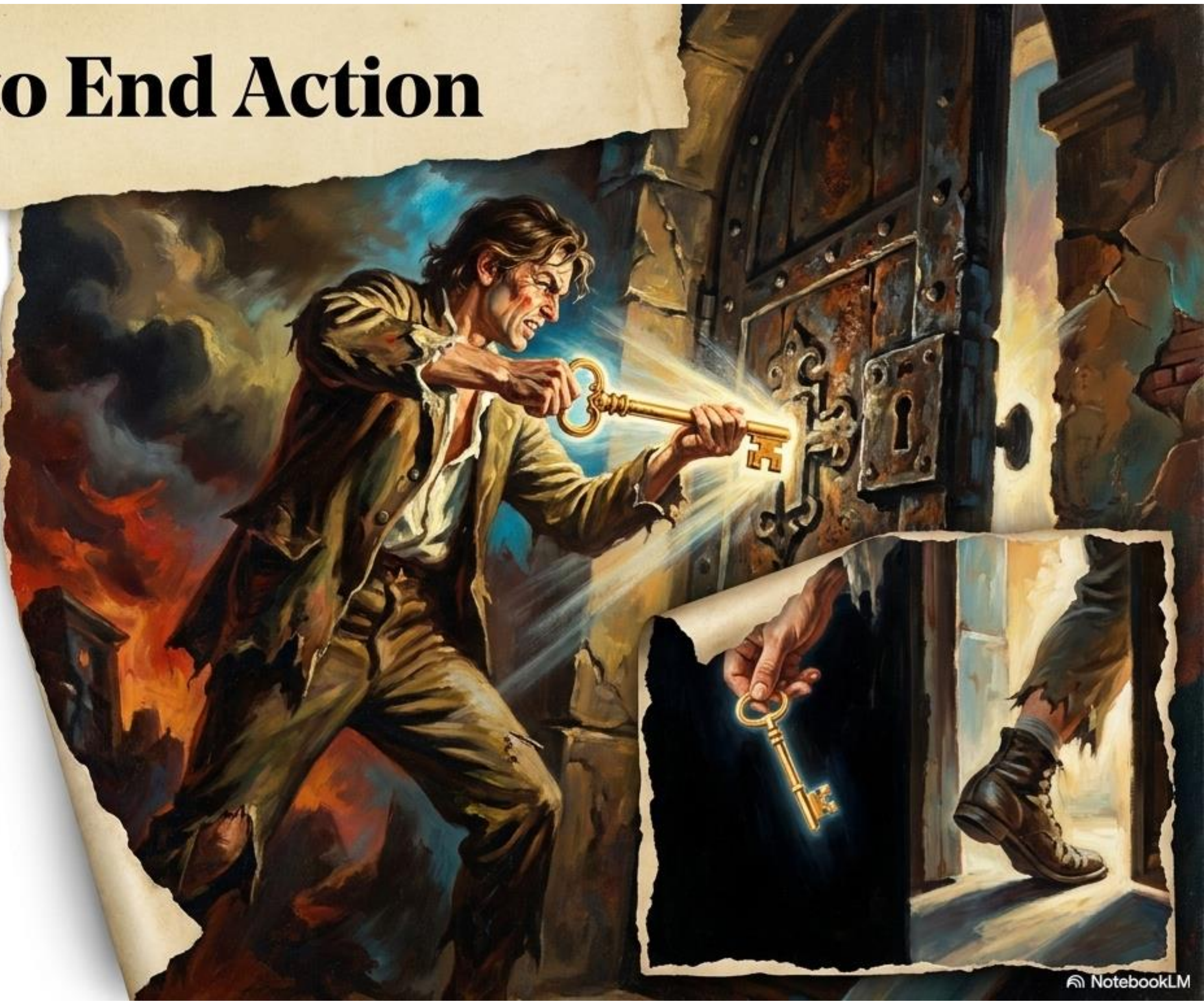
Result: Suppresses the mind through brute-force concentration without finesse.

To dwell with present-moment awareness requires little more than blanket equanimity. The Buddha's goal demands total sensitivity.

Using Action to End Action

Even the perceptions used used to achieve dispassion (inconstancy, stress, not-self) are actions.

Once these perceptions have done their work, you must judge their allure against their drawbacks and let them go as well. You drop the raft once you cross the river.



The Complete Architecture of Unbinding

Virtue →
Generates Sensitivity
(Noticing subtle harm)

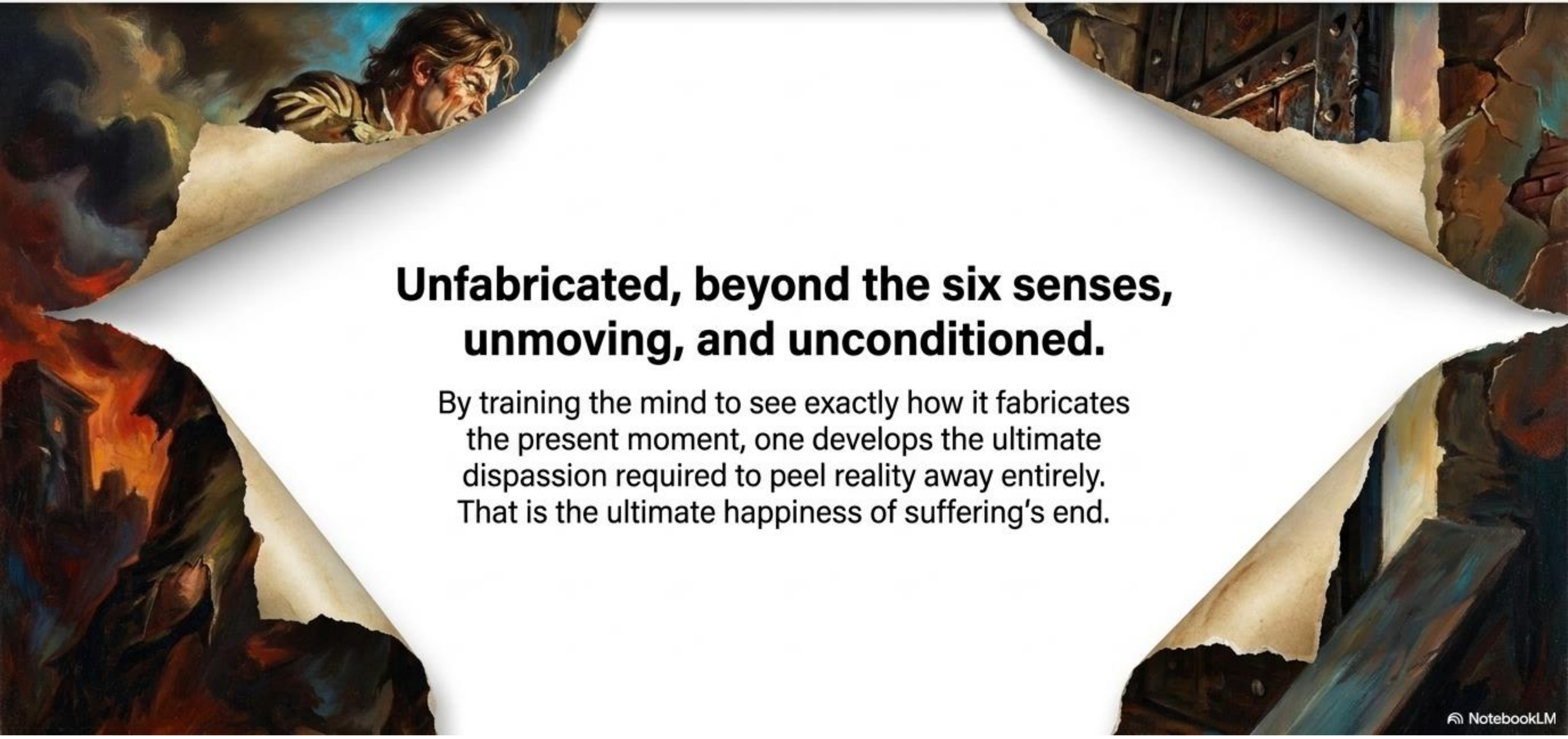
Concentration →
Concentration →
Generates Stillness
(Peeling away noise)

Combined Result:
Total Dispassion
for all fabrications.

Discernment → Generates Judgment
(Weighing allure vs. drawbacks)

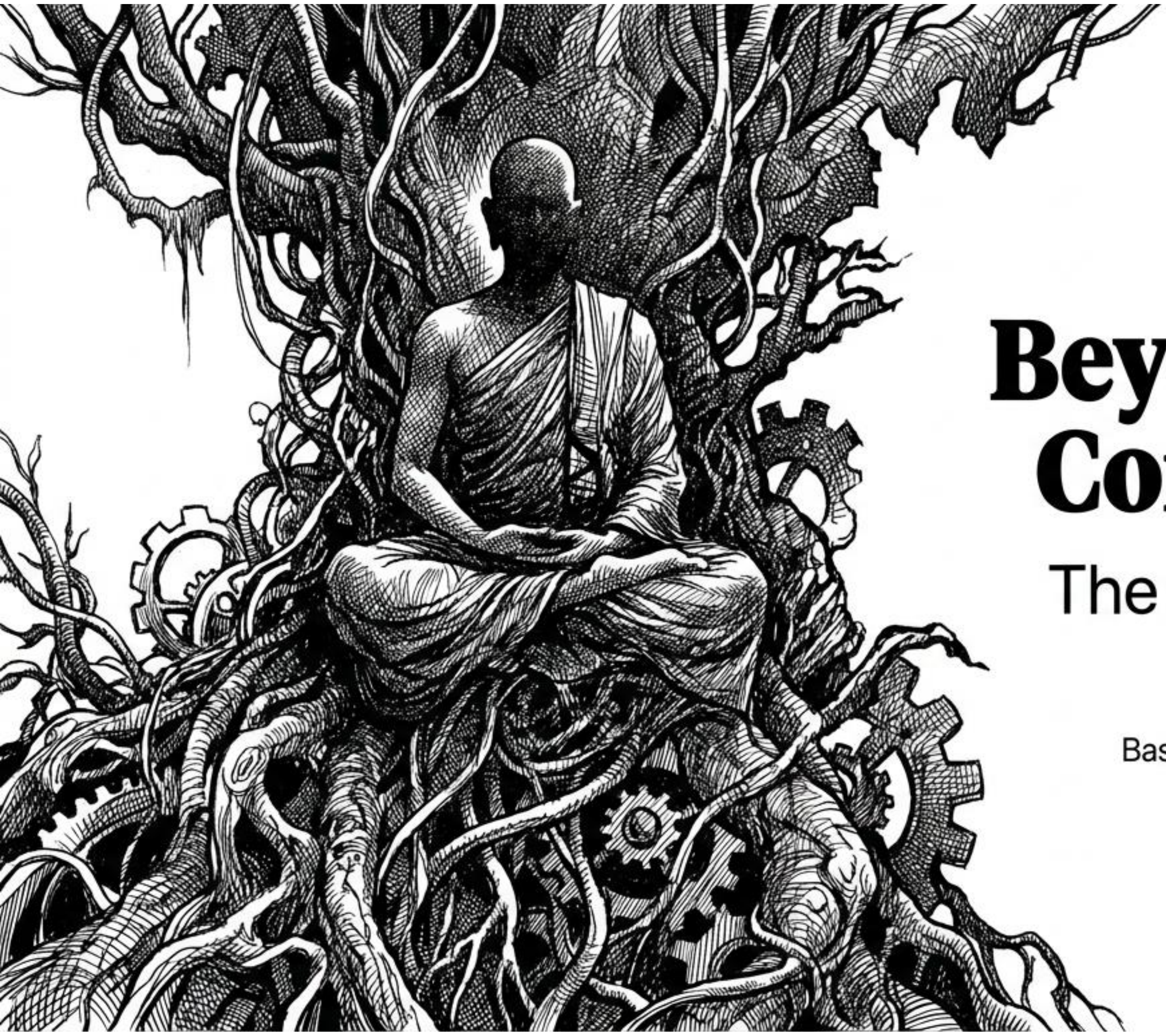
The Noble Eightfold Path is just right, with nothing lacking and nothing in excess (DN 29).

Consciousness Without Surface



Unfabricated, beyond the six senses, unmoving, and unconditioned.

By training the mind to see exactly how it fabricates the present moment, one develops the ultimate dispassion required to peel reality away entirely. That is the ultimate happiness of suffering's end.

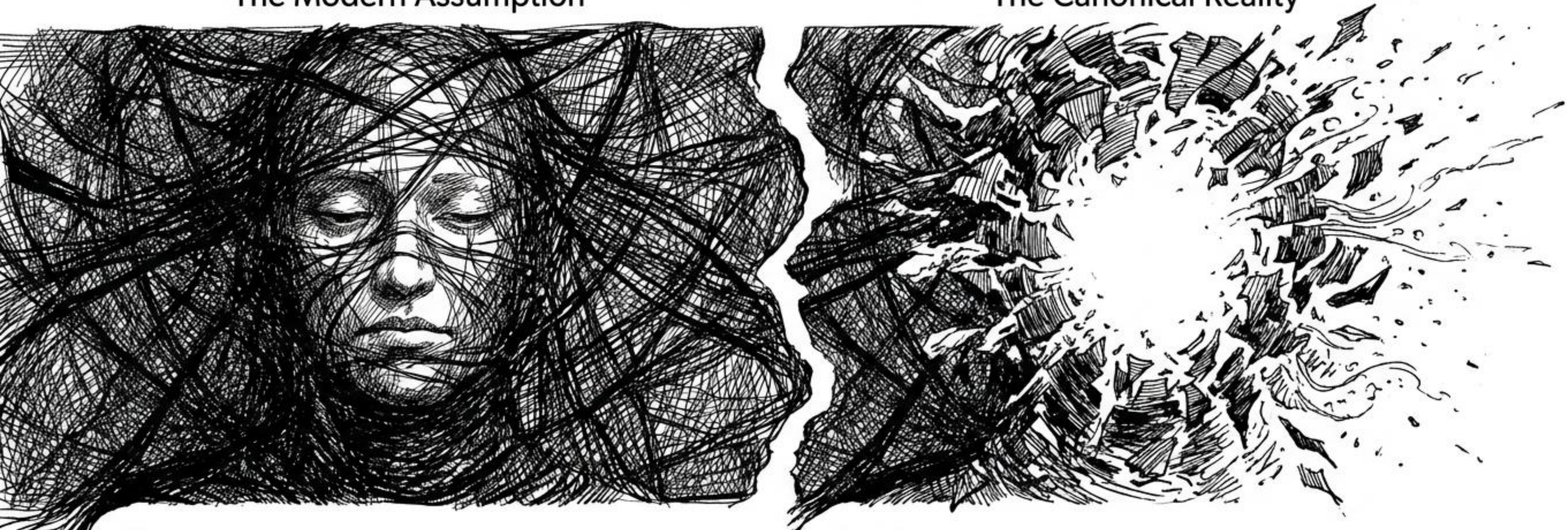


Beyond Present Consciousness

The path to unfabricated awakening.

Based on the teachings of Ṭhānissaro Bhikkhu.

The irony of the present moment.



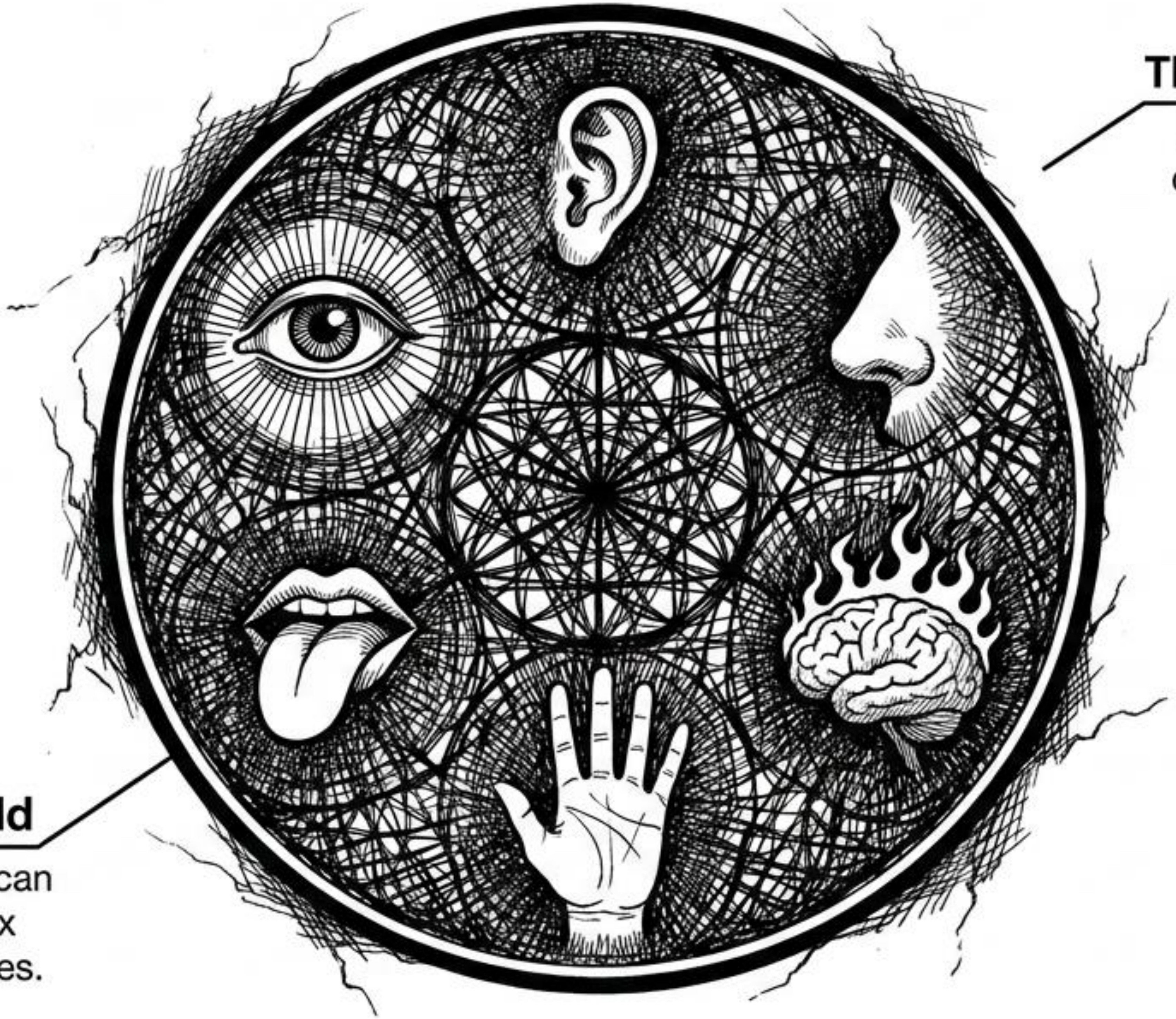
The Modern Assumption

Modern meditation schools often treat pure, non-judging, present-moment awareness as the ultimate goal, believing there is nothing more real to be found.

The Canonical Reality

The Buddha warned that consciousness in the present moment is conditioned and fabricated. Because it arises and ceases based on inconstant causes, it is stressful and not-self. It cannot be the goal.

The boundaries of the All.



The Unfabricated Dimension

A reality beyond the six senses, completely outside the net of the consciousness aggregate.

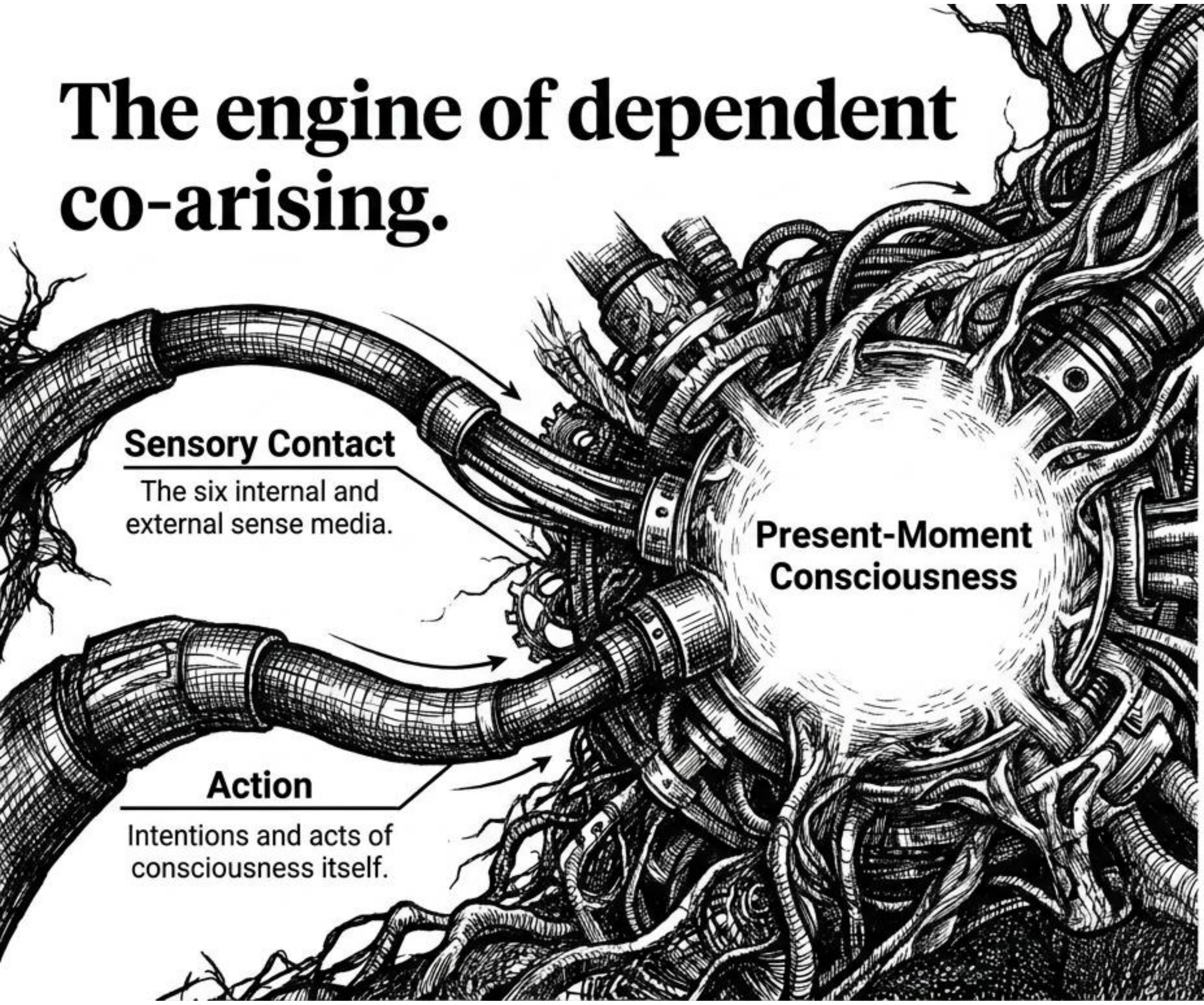
The Fabricated World

The 'All' covers only what can be known through the six internal and external senses.

The tale of two consciousnesses.

Pure Present-Moment Consciousness	Consciousness Without Surface
Fabricated, dependently co-arisen.	Unfabricated, doesn’t land anywhere.
Trapped inside the present moment; subject to arising and falling.	Permanent; no coming, going, or staying; neither past, present, nor future.
Dependent on contact at the six sense media to survive.	Completely independent of the six senses and this world.

The engine of dependent co-arising.



Sensory Contact

The six internal and external sense media.

Action

Intentions and acts of consciousness itself.

Present-Moment Consciousness

Present-moment consciousness is a survival mechanism.

To exist, it must constantly feed on sensory contact and intentional actions.

If the fuel is **inconstant**, the resulting consciousness must also be inconstant.

If the fuel stops, the **machine stops**.

The meditative descent through the elements.

1. Earth, Water, Fire, Wind

Observing physical properties within, realizing they are identical to the outside world. ("This isn't mine, this isn't me.")

2. Space

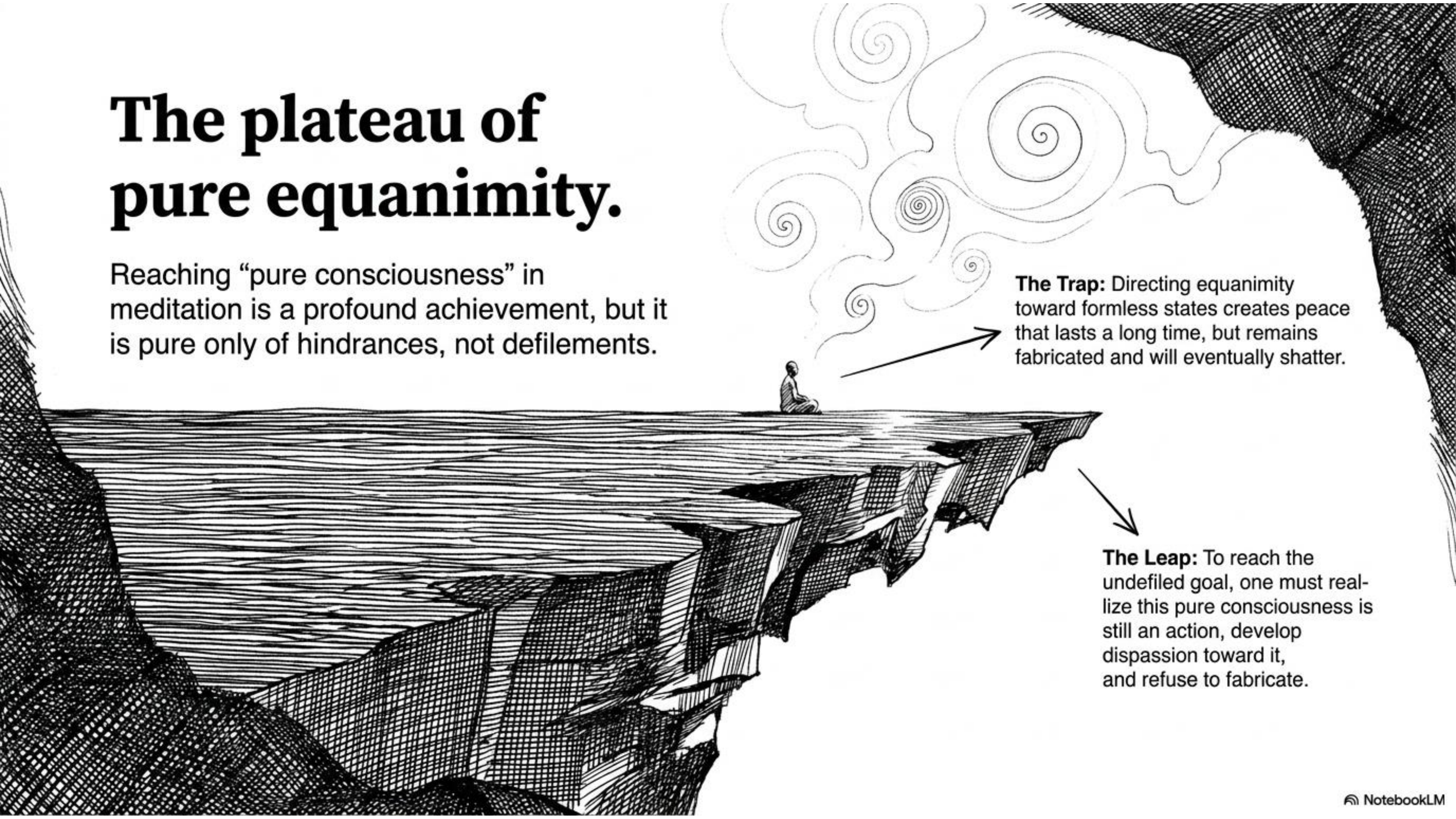
Allowing physical elements to fade, leaving only the formless property of space.

3. Pure Consciousness

The physical world drops away. What remains is a consciousness pure of hindrances, viewing sensory contact with detached equanimity.

The plateau of pure equanimity.

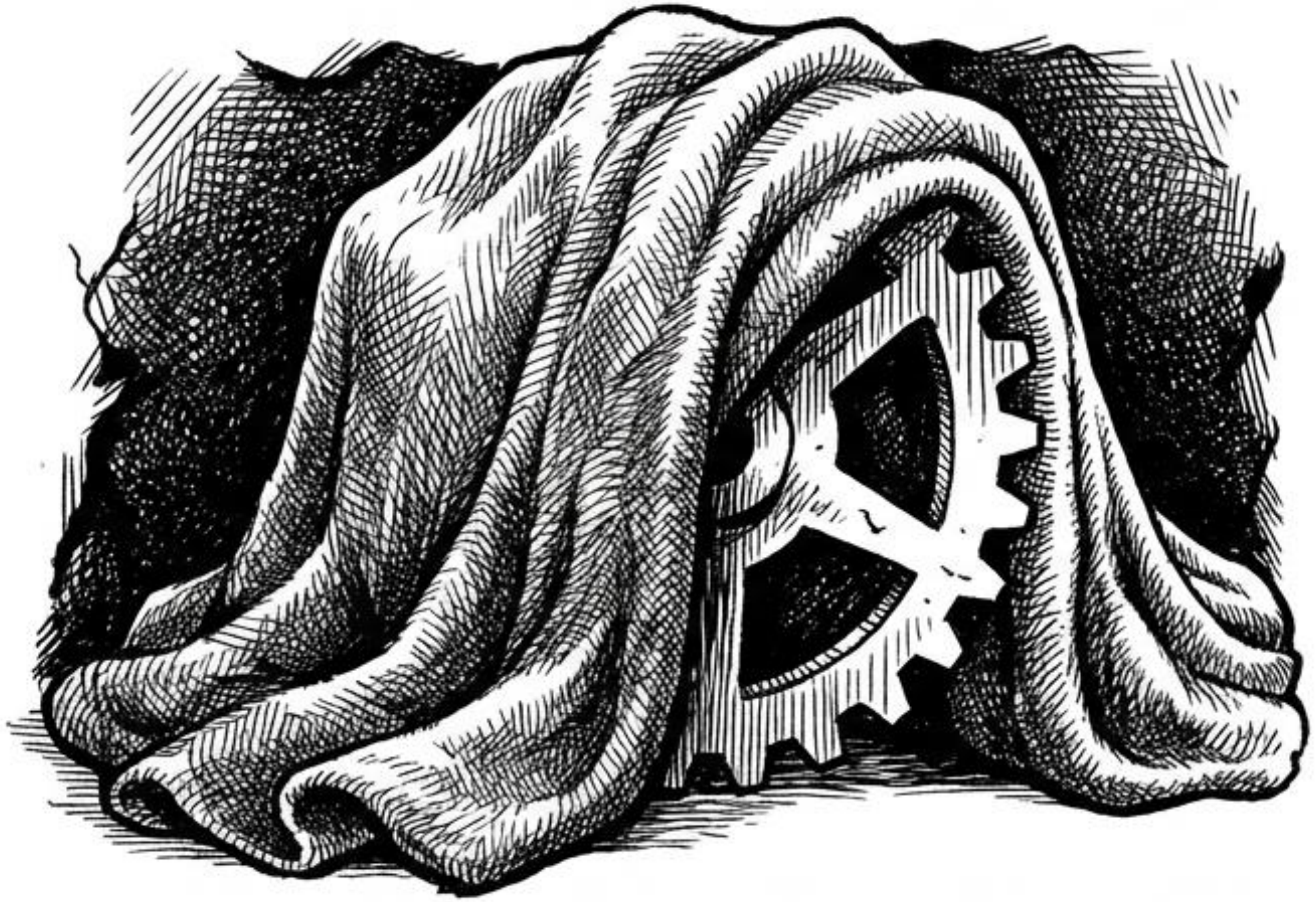
Reaching “pure consciousness” in meditation is a profound achievement, but it is pure only of hindrances, not defilements.



The Trap: Directing equanimity toward formless states creates peace that lasts a long time, but remains fabricated and will eventually shatter.

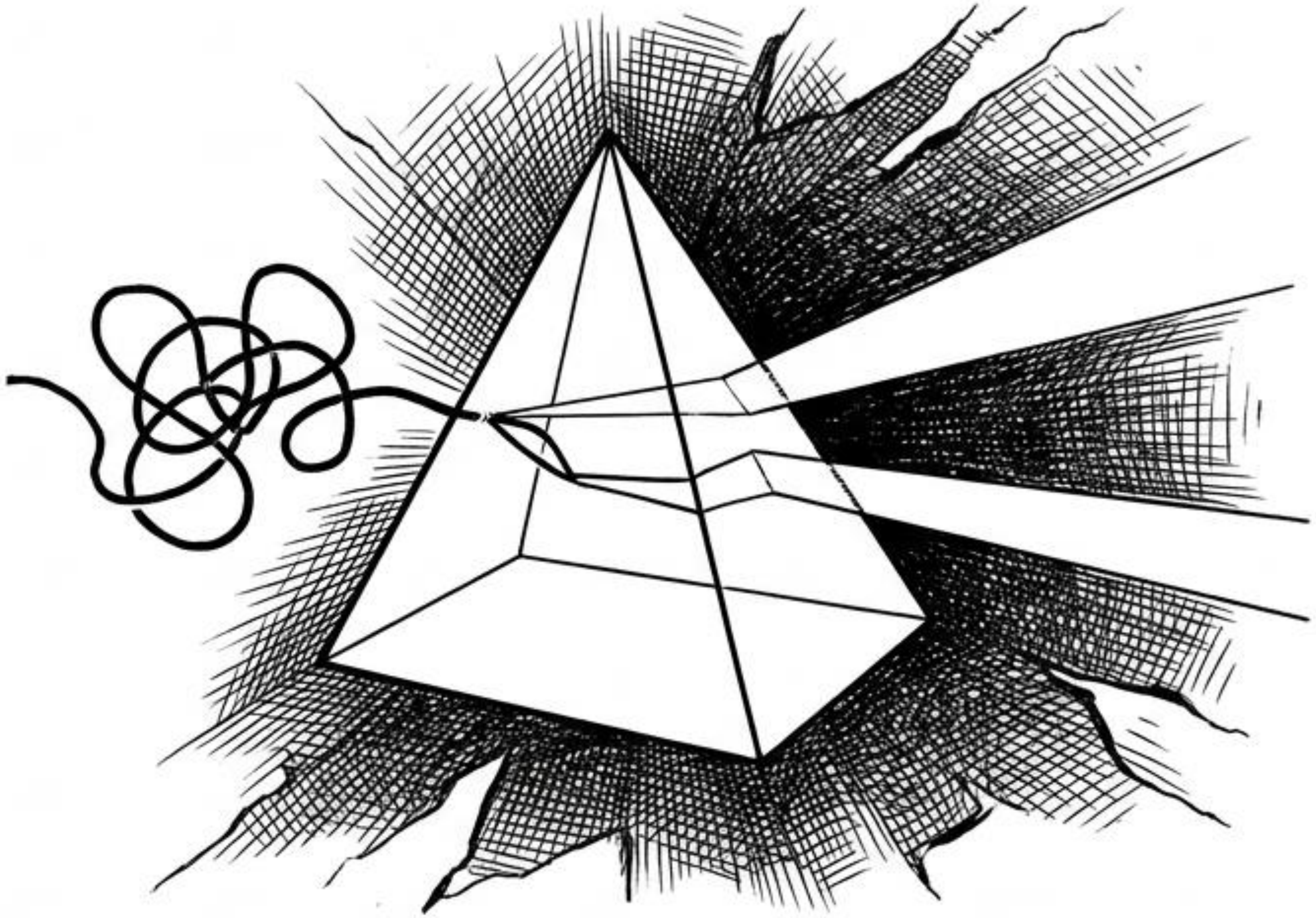
The Leap: To reach the undefiled goal, one must realize this pure consciousness is still an action, develop dispassion toward it, and refuse to fabricate.

Why a blanket of non-judgment fails.



The Blanket of Non-Judgment

Dwelling in non-judgmental present-moment awareness requires only a blanket equanimity. It ignores cause and effect, treating all stimuli as equal.

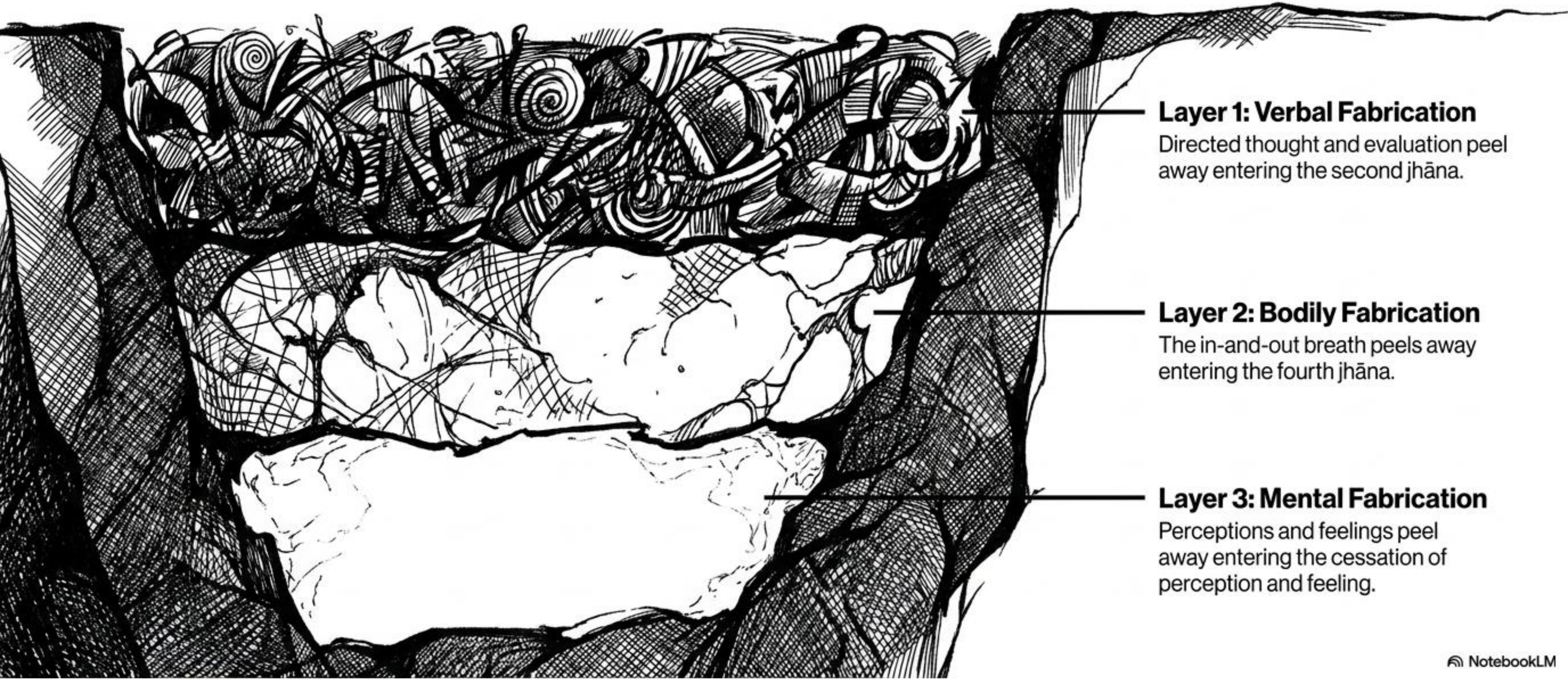


The Prism of Discernment

The Buddha's path demands highly sensitized discernment. You must actively judge incoming stimuli and actions to determine which are skillful and which cause harm.

NotebookLM

Peeling away the layers of concentration.



Layer 1: Verbal Fabrication

Directed thought and evaluation peel away entering the second jhāna.

Layer 2: Bodily Fabrication

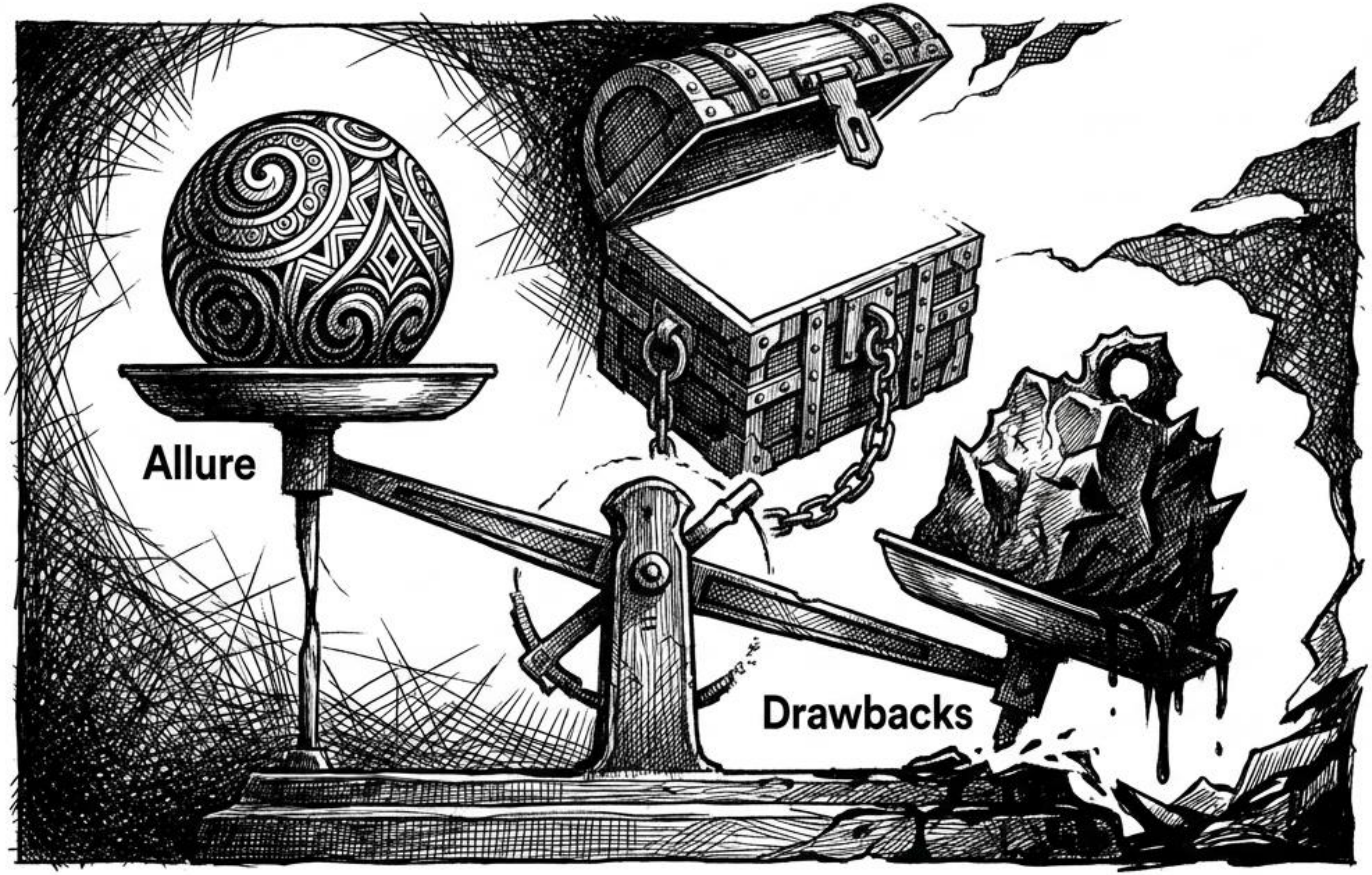
The in-and-out breath peels away entering the fourth jhāna.

Layer 3: Mental Fabrication

Perceptions and feelings peel away entering the cessation of perception and feeling.

NotebookLM

The mechanics of escape.

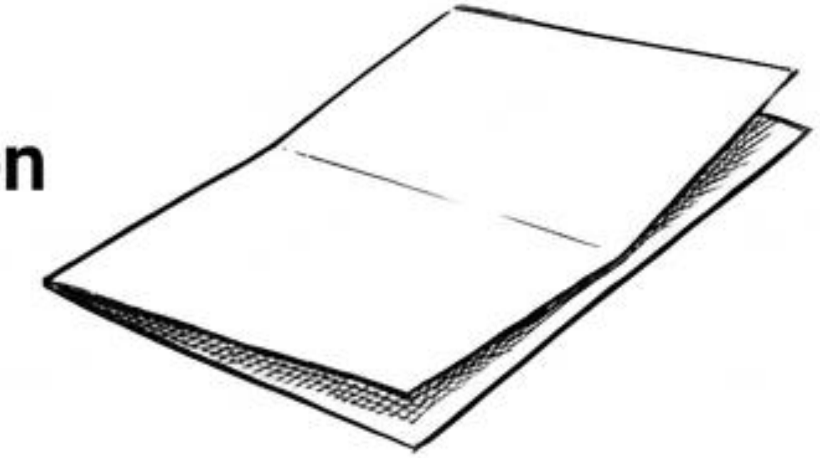


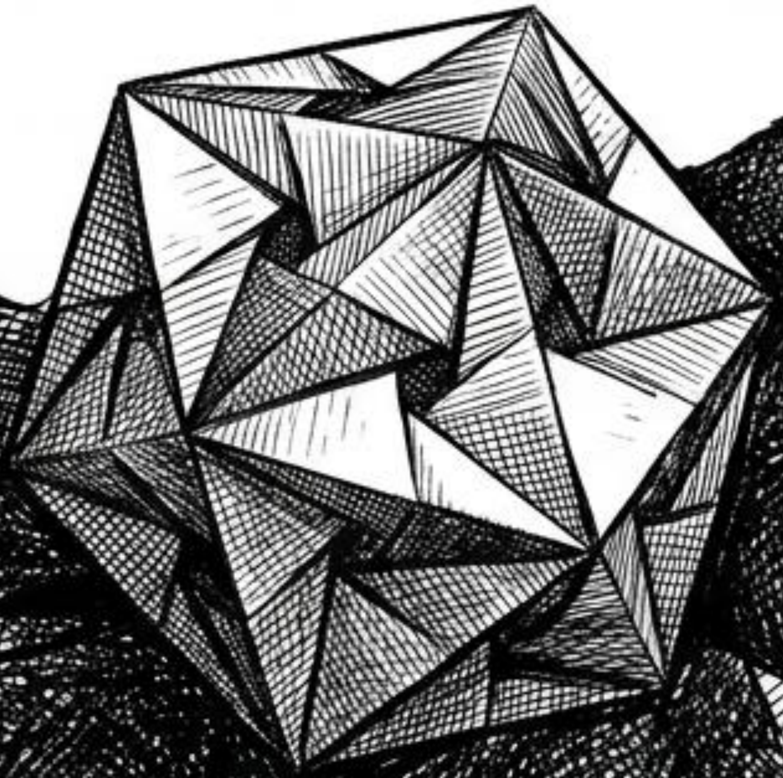
1. **Origination:** Spotting the fabrication as an active creation in the mind.
2. **Allure:** Honestly assessing why the mind is addicted to creating it.
3. **Drawbacks:** Weighing the allure against the stress of its inconstancy.
4. **Escape:** When drawbacks outweigh allure, dispassion naturally arises, allowing total release.

The exact right amount of folds.

amount of folds.

Modern Meditation Path





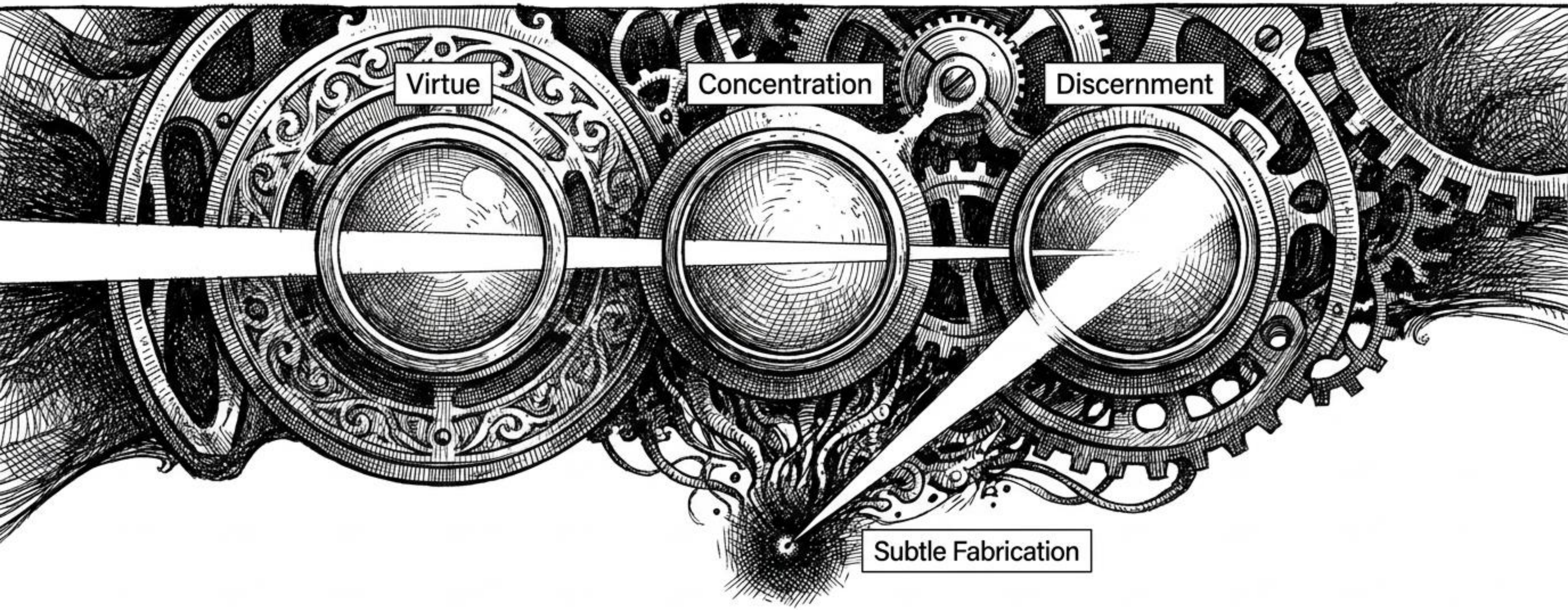
1-2 Folds

Schools aiming only at judgment-free awareness or total unconsciousness view the Buddha's path as having "too many folds." If the goal is just blanket equanimity or blanking the mind, you don't need refined sensitivity.

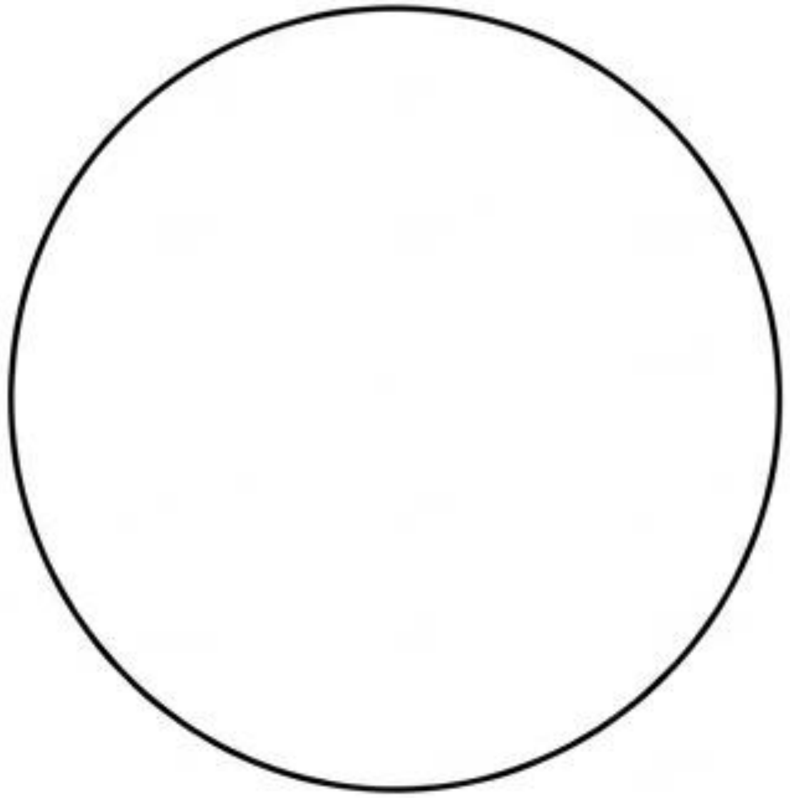
The Noble Eightfold Path

The Buddha formulated a path with nothing lacking and nothing in excess. Every single fold is mechanically necessary to detect extremely subtle forms of mental fabrication.

The necessity of the full path.


Virtue
Concentration
Discernment
Subtle Fabrication

You cannot **unbind** from what you cannot **perceive.** The precepts force you to notice hidden intentions. Concentration holds the mind still enough to spot micro-movements. **Discernment** is the lens that judges the resulting data. Together, they form **a single, calibrated instrument** designed to refine your sensitivity until you can spot—and abandon—the very act of fabricating reality.



Consciousness without surface.

When all possible fabrications—past, present, or future—are finally peeled away,
step by step, what remains does not land anywhere. It is completely **unbound**.

This is how you know the ultimate happiness of suffering’s end.

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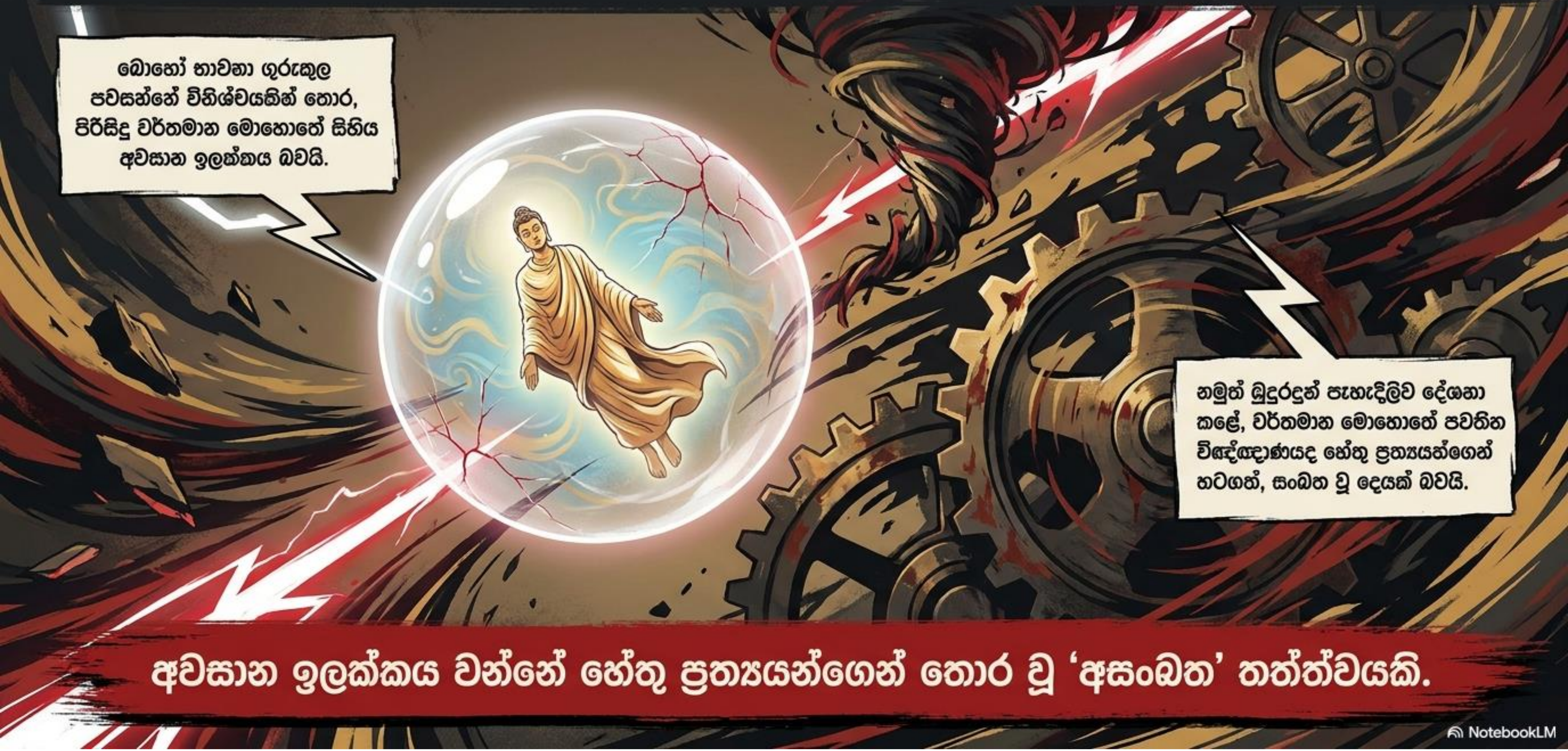

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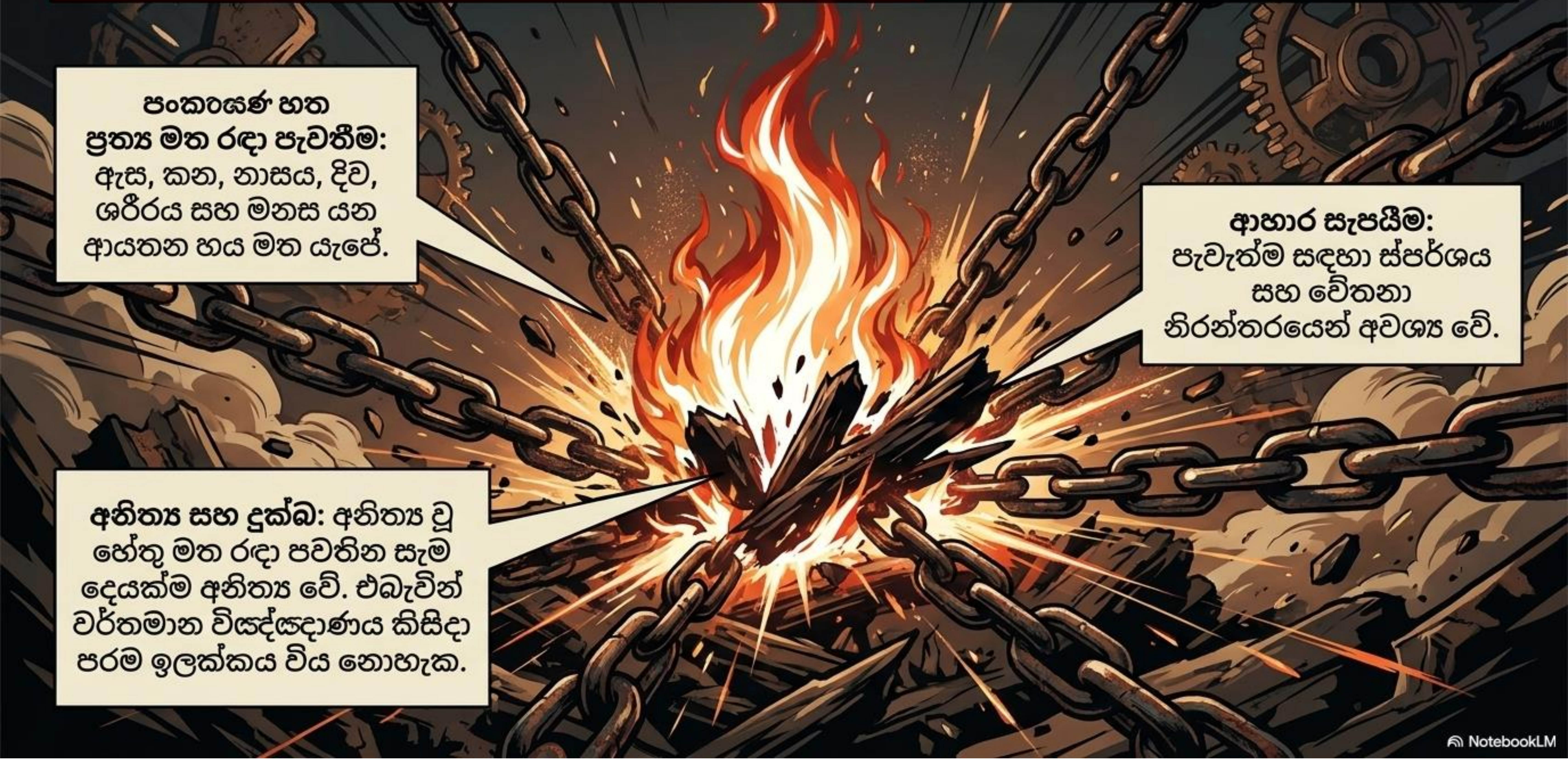

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සබ්බ නම් වූ සීමාව

ඔබ්බට යාම: නමුත් ආයතන හයේ දැලට හසු හනා නොවන, ඉන් ඔබ්බට ගිය මානොයක් ඇත. එය සෘජුවම අත්දැකිය යුතුය.

විඥ්ඥදණස්කන්ධය: අතීත, අනාගත හෝ වර්තමාන යන සියලු විඥ්ඥාණ මෙම සිමාවට යටත් වේ.

සීමාව: බුදුරදුන්ගේ දේශනාවට අනුව ‘සියල්ල’ යනු ආයතන හය හරහා දැනගත හැකි දේවල් පමණි.

පරම ඉලක්කය: විඤ්ඤාණං අනිදස්සනං
(ප්‍රකට නොවන විඤ්ඤාණය)

නොපිහිටන ස්වභාවය:

කිසිදු ස්ථානයක නොපිහිටන විඤ්ඤාණයකි.

කාලයෙන් ඔබ්බට:

අතීත, අනාගත හෝ වර්තමාන යන කිසිදු කාලයකට අයත් නොවේ. එබැවින් එය නිත්‍ය වේ.

අවකාශයෙන් ඔබ්බට:

මෙහි හෝ එහි හෝ ඒ අතර හෝ නොපවතී. පැමිණීමක්, යාමක් හෝ රැඳී සිටීමක් නැත.

ස්වාධීනත්වය:

ආයතන හය මත හෝ වර්තමාන මොහොත මත කිසිසේත් රඳා නොපවතී.

විඤ්ඤාණ ද්විත්වයෙහි ස්වභාවය: සෘජ සංසන්දනයක්

වර්තමාන මොහොතේ විඤ්ඤාණය	ප්‍රකට නොවන විඤ්ඤාණය
සංඛත	අසංඛත
ආයතන හය මත යැපේ, ආහාර අවශ්‍ය වේ	ආයතන හයෙන් සම්පූර්ණයෙන්ම ස්වාධීනයි
වර්තමාන මොහොතේ පවතී	කාලයෙන් ඔබ්බට ගිය (අකාලික)
මෙහි පවතී, වෙනස් වේ	පැමිණීමක්, යාමක්, රැඳීමක් නැත
අනිත්‍ය, දුක්ඛ, අනාත්ම	නිත්‍ය, පරම සුඛය

අත්හැරීමේ සිතියම: ධාතු මනසිකාරය

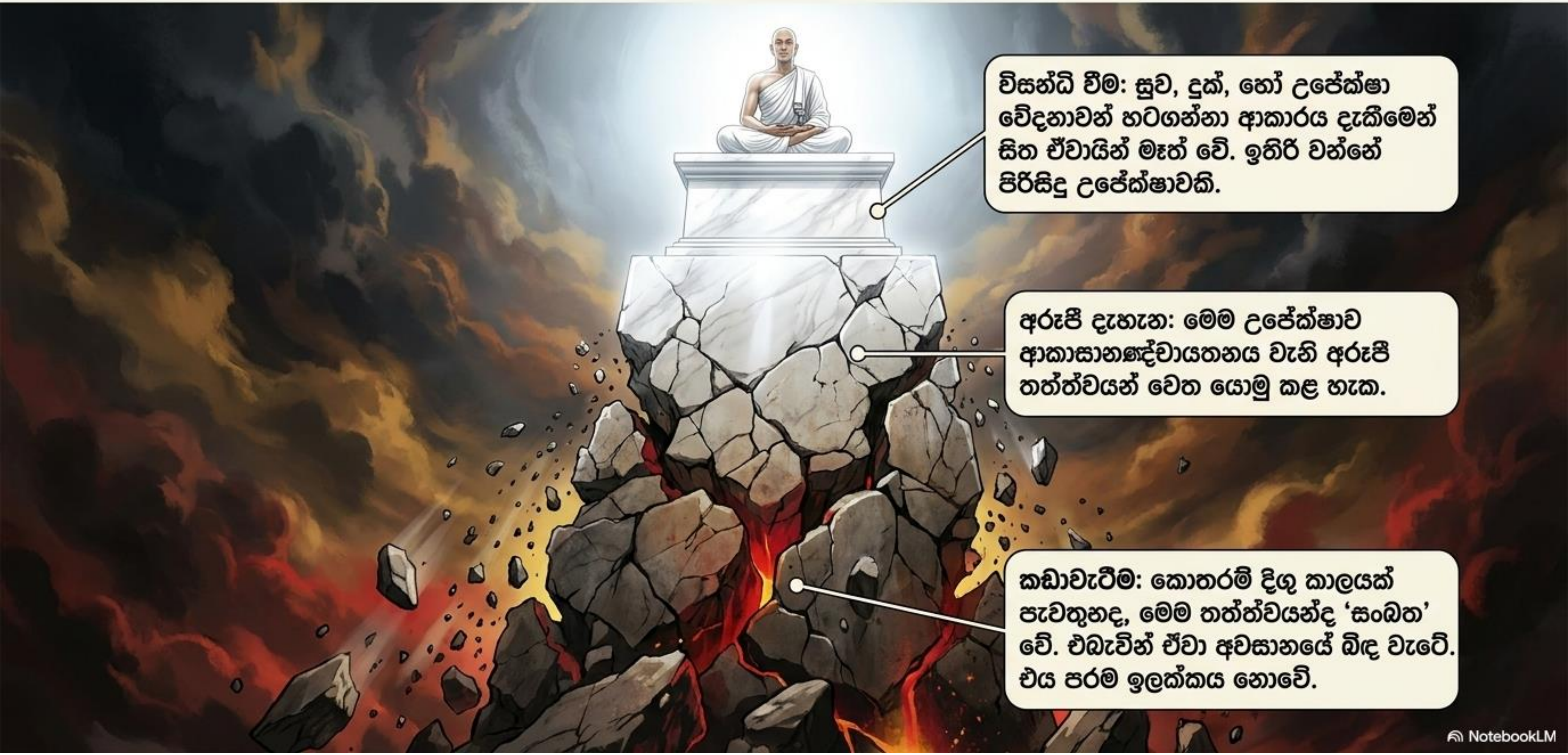
පියවර 1: අත්දැකීම - පඨවි, ආපෝ, තේජෝ, වායෝ, ආකාස යන ධාතු තමා තුළින් අත්දැකීම.

පියවර 2: යථාර්ථය දැකීම - බාහිර ලෝකයේ ධාතු සහ අභ්‍යන්තර ධාතු අතර වෙනසක් නොමැති බව අවබෝධ කිරීම.

පියවර 3: කළකිරීම - ‘මෙය මාගේ නොවේ, මෙය මම නොවෙමි, මෙය මගේ ආත්මය නොවේ’ යැයි අවබෝධ කර ගැනීම.

පියවර 4: ඉවත් වීම - සියලු හෞතික බැඳීම් සිතින් ගිලිහී ගොස් පිරිසිදු වියද්යදාණය පමණක් ඉතිරි වීම.

උපේක්ෂාවේ සැඟවුණු අනතුර



විසන්ධි වීම: සුව, දුක්, හෝ උපේක්ෂා වේදනාවන් හටගන්නා ආකාරය දැකීමෙන් සිත ඒවායින් මෑත් වේ. ඉතිරි වන්නේ පිරිසිදු උපේක්ෂාවකි.

අරූපී දැහැන: මෙම උපේක්ෂාව ආකාසානඤ්චායතනය වැනි අරූපී තත්ත්වයන් වෙත යොමු කළ හැක.

කඩාවැටීම: කොතරම් දිගු කාලයක් පැවතුනද, මෙම තත්ත්වයන්ද ‘සංඛත’ වේ. එබැවින් ඒවා අවසානයේ බිඳ වැටේ. එය පරම ඉලක්කය නොවේ.

විරාගය: සංස්කරණය මුළුමනින්ම නතර කිරීම

අනතුර දැකීම: පිරිසිදු විඤ්ඤාණයද සංඛත බව දැක, එය කෙරෙහිද කළකිරීම (විරාගය) ඇතිකර ගනී.

ක්‍රියාව නතර කිරීම: භවය සඳහා හෝ විභවය සඳහා යළි කිසිවක් සංස්කරණය කිරීමෙන් වැළකී සිටී.

නිදහස් වීම: කිසිදු සංස්කරණයක් නොමැති විට, උපාදාන හොමැත. උපාදාන නොමැති විට සිත මුළුමනින්ම නිදහස් වේ.

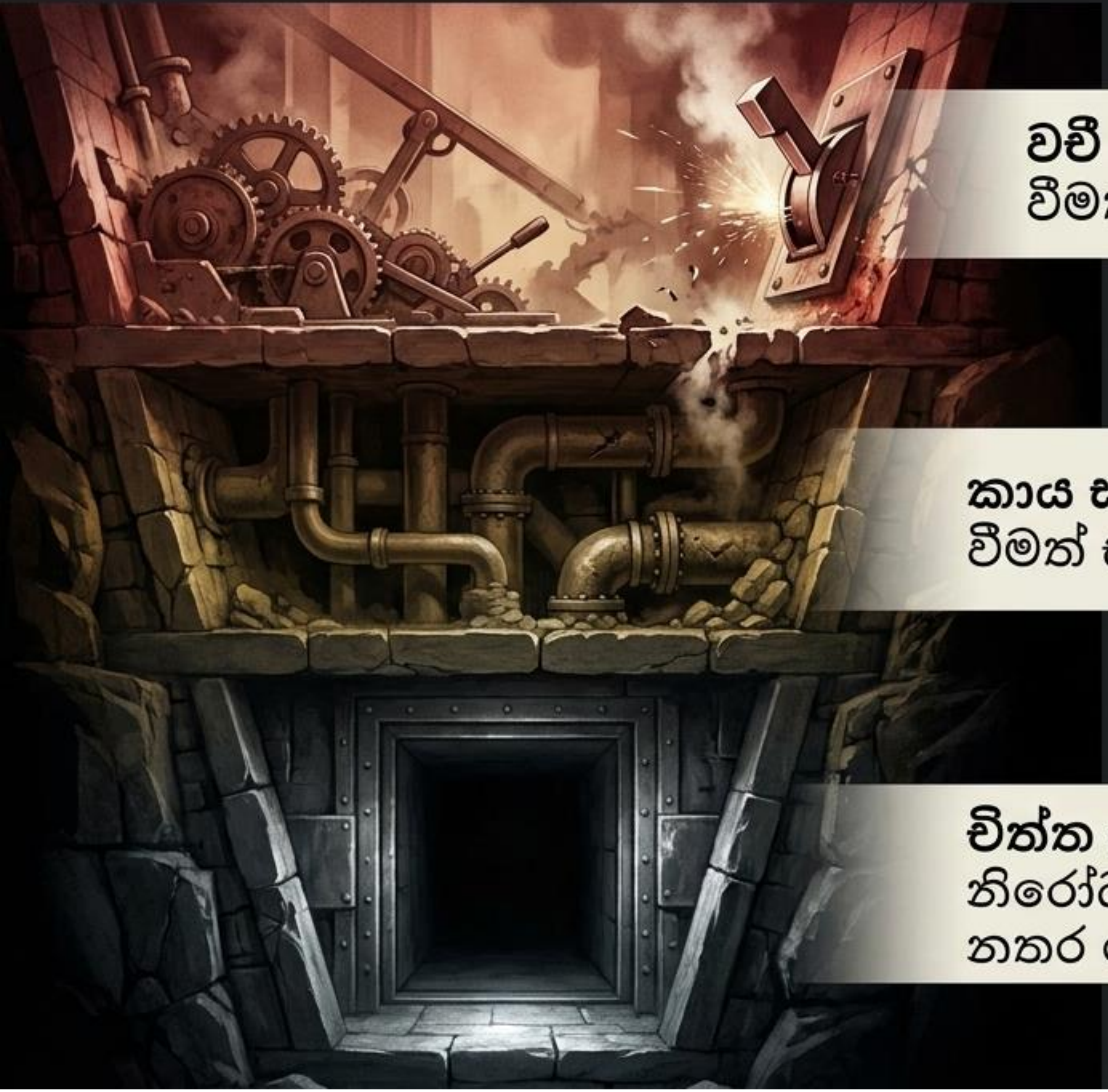
විනිශ්චය සහ ප්‍රඥාව: ‘විනිශ්චයකින් තොර’ මිථ්‍යාව බිඳ දැමීම

මිථ්‍යාව: සියල්ල නිකම්ම අත්විඳීම පමණක් ප්‍රමාණවත්ය.

සත්‍යය:
නිවැරදි දැක්ම සඳහා හේතු-ඵල පිළිබඳ දැඩි සංවේදීතාවයක් අවශ්‍ය වේ. කුසල සහ අකුසල කර්ම නිවැරදිව විනිශ්චය කළ යුතුය.

සියුම් සංවේදීතාව: අප අන් අයට සහ තමන්ට කරන සියුම් හානි පිළිබඳ ව දැඩි ලෙස අවධානය යොමු කළ යුතුය. ආර්ය මාර්ගය යනුම අපගේ ක්‍රියාවන් තක්සේරු කිරීමේ උත්තරීතර පුහුණුවකි.

සංඛාර ක්‍රමයෙන් ඉවත් කිරීම (SN 36:11)

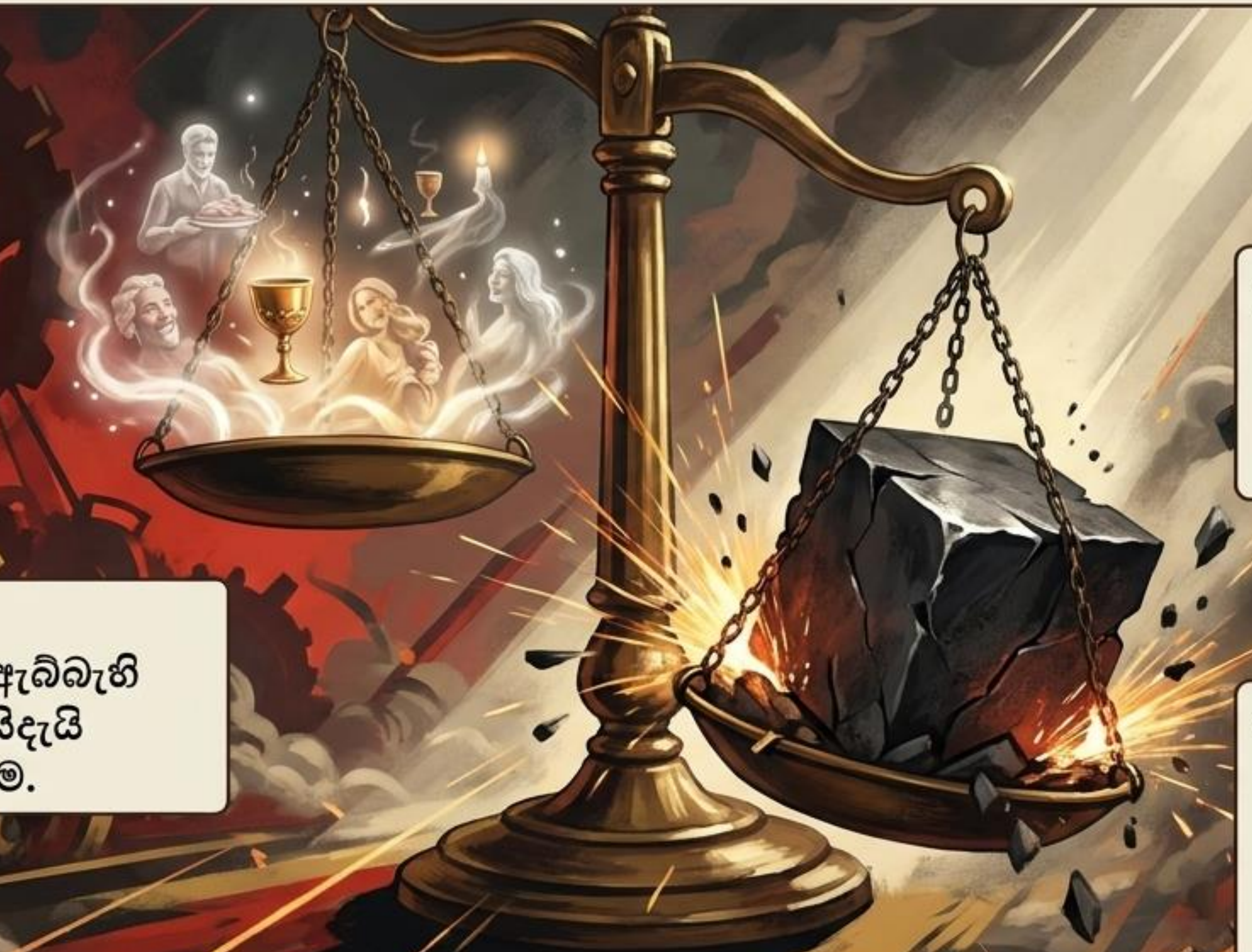


වචී සංඛාර ඉවත් වීම: විතක්ක සහ විචාර නතර වීමත් සමග දෙවන ධ්‍යානයට පිවිසේ.

කාය සංඛාර ඉවත් වීම: ආශ්වාස ප්‍රශ්වාස නතර වීමත් සමග සිව්වන ධ්‍යානයට පිවිසේ.

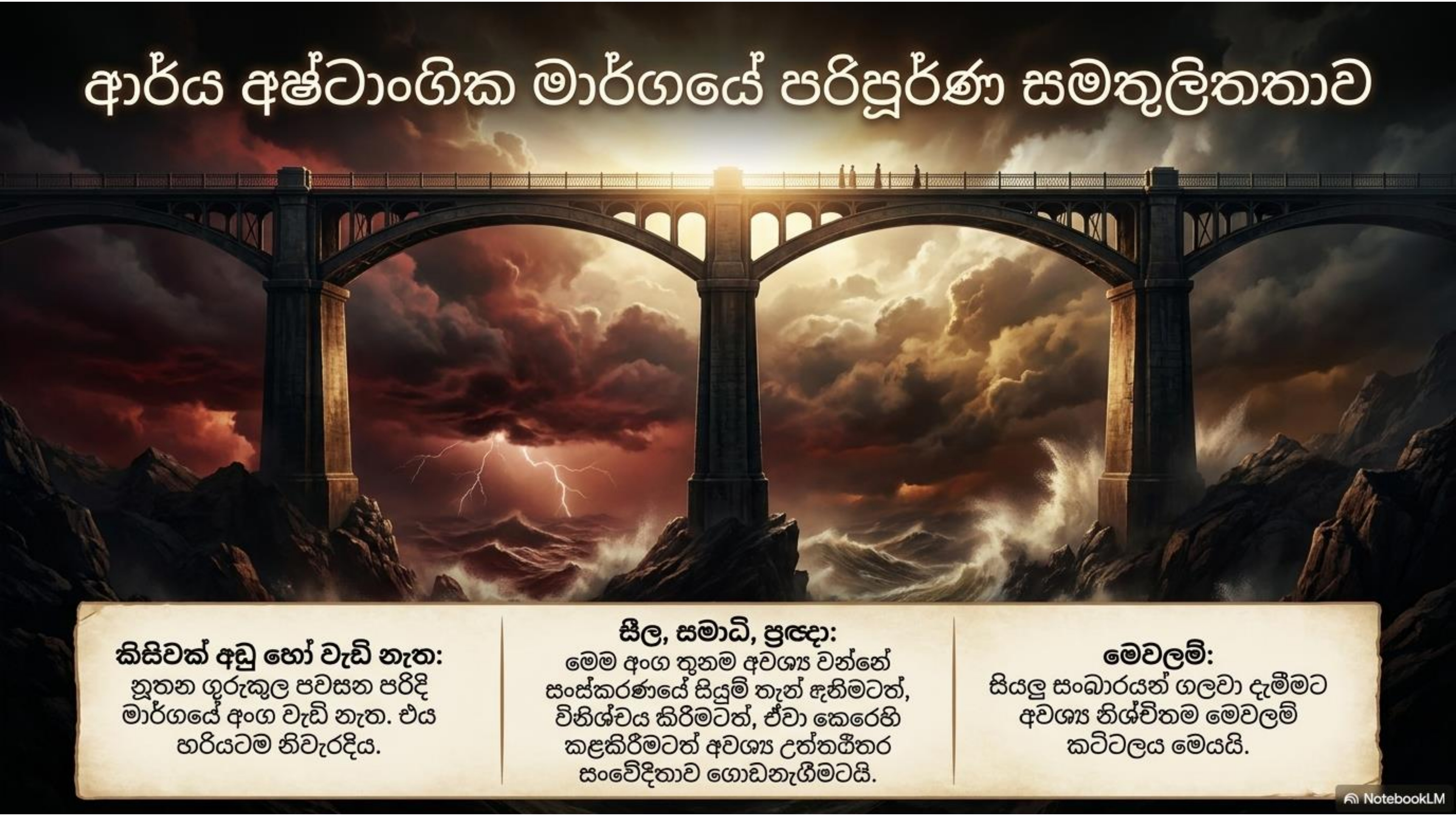
චිත්ත සංඛාර ඉවත් වීම: සඤ්ඤා සහ වේදනා නිරෝධයට පත් වීමෙන් සියලු මානසික සංස්කරණ නතර වේ.

ප්‍රඥාවේ යාන්ත්‍රණය: ආස්වාදය සහ ආදීනවය කිරා බැලීම



1. සමුදය: සංඛාරයන් සිත තුළ හටගන්නා ආකාරය සෙවීම.
2. ආස්වාදය: සිත ඒවාට ඇබ්බැහි වන්නේ ඇයිදැයි හඳුනා ගැනීම.
3. ආදීනවය: ආස්වාදයට වඩා ආදීනවය අතිමහත් බව දැඩි ලෙස තක්සේරු කිරීම.
4. නිස්සරණය: මෙම විනිශ්චය හරහා විරාගය උපදවා ගෙන, එයින් මුළුමනින්ම නිදහස් වීම.

ආර්ය අෂ්ටාංගික මාර්ගයේ පරිපූර්ණ සමතුලිතතාව

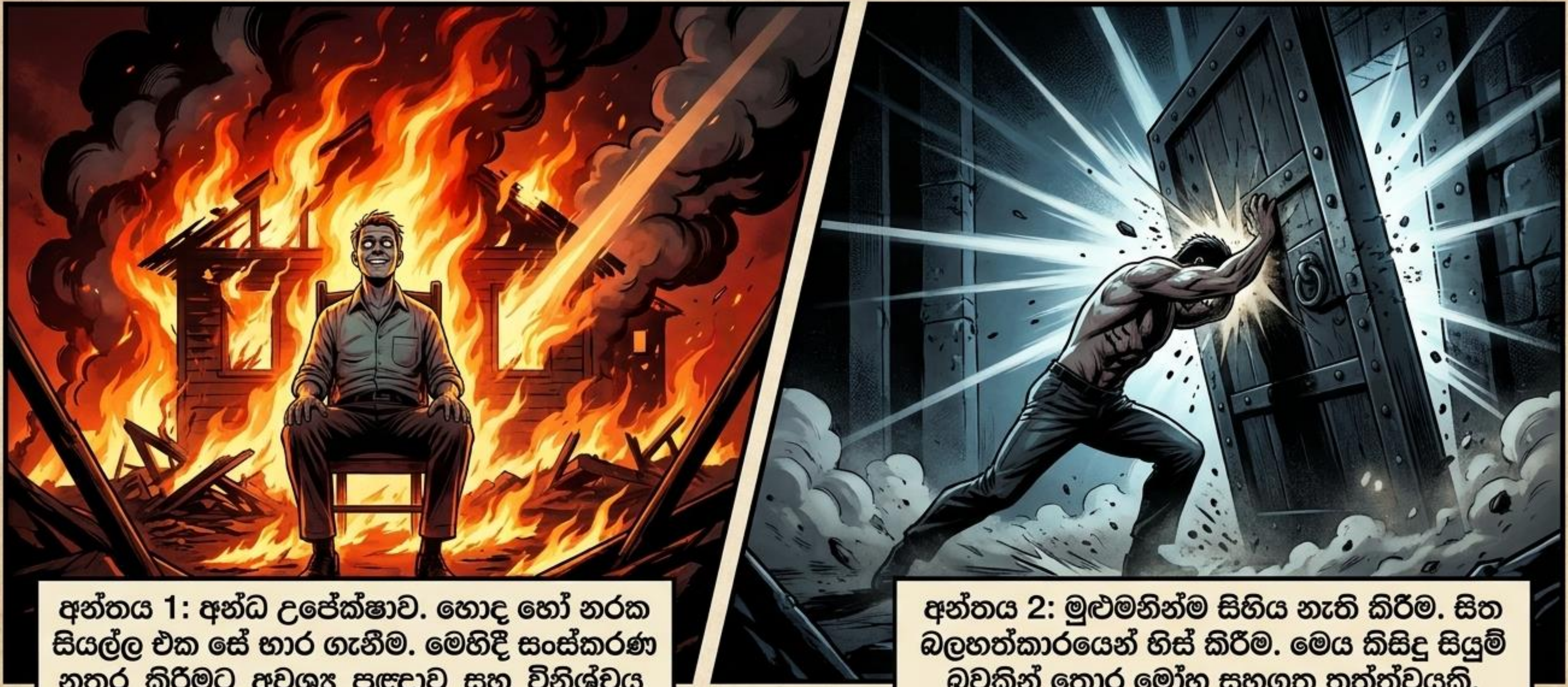


කිසිවක් අඩු හෝ වැඩි නැත:
නූතන ගුරුකුල පවසන පරිදි මාර්ගයේ අංග වැඩි නැත. එය හරියටම නිවැරදිය.

සීල, සමාධි, ප්‍රඥා:
මෙම අංග තුනම අවශ්‍ය වන්නේ සංස්කරණයේ සියුම් තැන් ඇනීමටත්, විනිශ්චය කිරීමටත්, ඒවා කෙරෙහි කළකිරීමටත් අවශ්‍ය උත්තරීතර සංවේදීතාව ගොඩනැගීමටයි.

මෙවලම්:
සියලු සංඛාරයන් ගලවා දැමීමට අවශ්‍ය නිශ්චිතම මෙවලම් කට්ටලය මෙයයි.

අසාර්ථක වන අන්ත දෙක



අන්තය 1: අන්ධ උපේක්ෂාව. හොඳ හෝ නරක සියල්ල එක සේ භාර ගැනීම. මෙහිදී සංස්කරණ නතර කිරීමට අවශ්‍ය ප්‍රඥාව සහ විනිශ්චය මොට වී යයි.

අන්තය 2: මුළුමනින්ම සිහිය නැති කිරීම. සිත බලහත්කාරයෙන් හිස් කිරීම. මෙය කිසිදු සියුම් බවකින් තොර මෝහ සහගත තත්ත්වයකි. විමුක්තිය යනු සිහිය නැතිෂීවීමක් නොවේ.

NotebookLM

පරම විමුක්තිය: අසංඛත සුවය

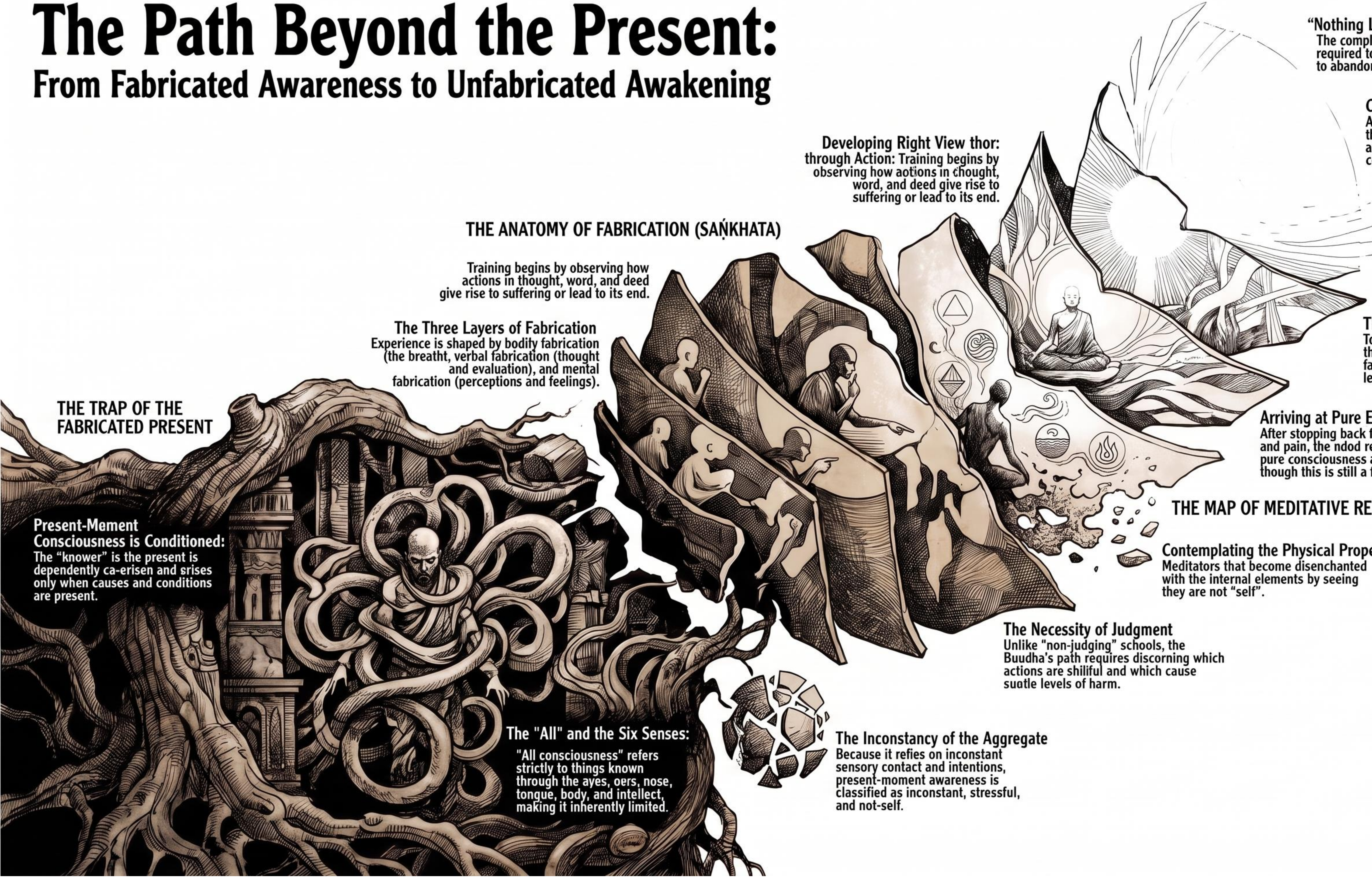
සියලු සංස්කරණයන් පියවරෙන් පියවර ගලවා ඉවත් කළ විට අත්දකින පරම සත්‍යය මෙයයි.

එය වර්තමාන මොහොතක සිරවූ තත්ත්වයක් නොවේ; එය කිසිදා වෙනස් නොවන, දුකෙහි නිමාව අත්දකින උත්තරීතර සුවයයි.

සැබෑ අවබෝධය උදෙසා දැඩි ප්‍රඥාවෙන් යුතුව අසංඛතය වෙතම මාර්ගය වඩන්න.

The Path Beyond the Present:

From Fabricated Awareness to Unfabricated Awakening



THE TRAP OF THE FABRICATED PRESENT

Present-Mement Consciousness is Conditioned:
The "knower" is the present is dependently ca-erisen and srises only when causes and conditions are present.

The "All" and the Six Senses:
"All consciousness" refers strictly to things known through the ayes, oers, nose, tongue, body, and intellect, making it inherently limited.

The Inconstancy of the Aggregate
Because it refies on inconstant sensory contact and intentions, present-moment awareness is classified as inconstant, stressful, and not-self.

THE ANATOMY OF FABRICATION (SAṄKHATA)

Training begins by observing how actions in thought, word, and deed give rise to suffering or lead to its end.

The Three Layers of Fabrication
Experience is shaped by bodify fabrication (the breatht, verbal fabrication (thought and evaluation), and mental fabrication (perceptions and feelings).

Developing Right View thor: through Action: Training begins by observing how aotions in chought, word, and deed give rise to suffering or lead to its end.

The Necessity of Judgment
Unlike "non-judging" schools, the Buudha's path requires discorning which actions are shiliful and which cause suatle levels of harm.

THE MAP OF MEDITATIVE REFINEMENT

Contemplating the Physical Properties
Meditators that become disenchanted with the internal elements by seeing they are not "self".

Arriving at Pure Equanimity
After stopping back from pleasure and pain, the ndod reaches a stute of pure consciousness and equanimity, though this is still a fabricated state.

The Final Act of Dispossion
To reach the goal, one mast recognize that even pure eapaotnlity is fabricated and will eventually fall apart, leading in a total letting go.

THE DESTINATION: UNFABRICATED AWAKENING

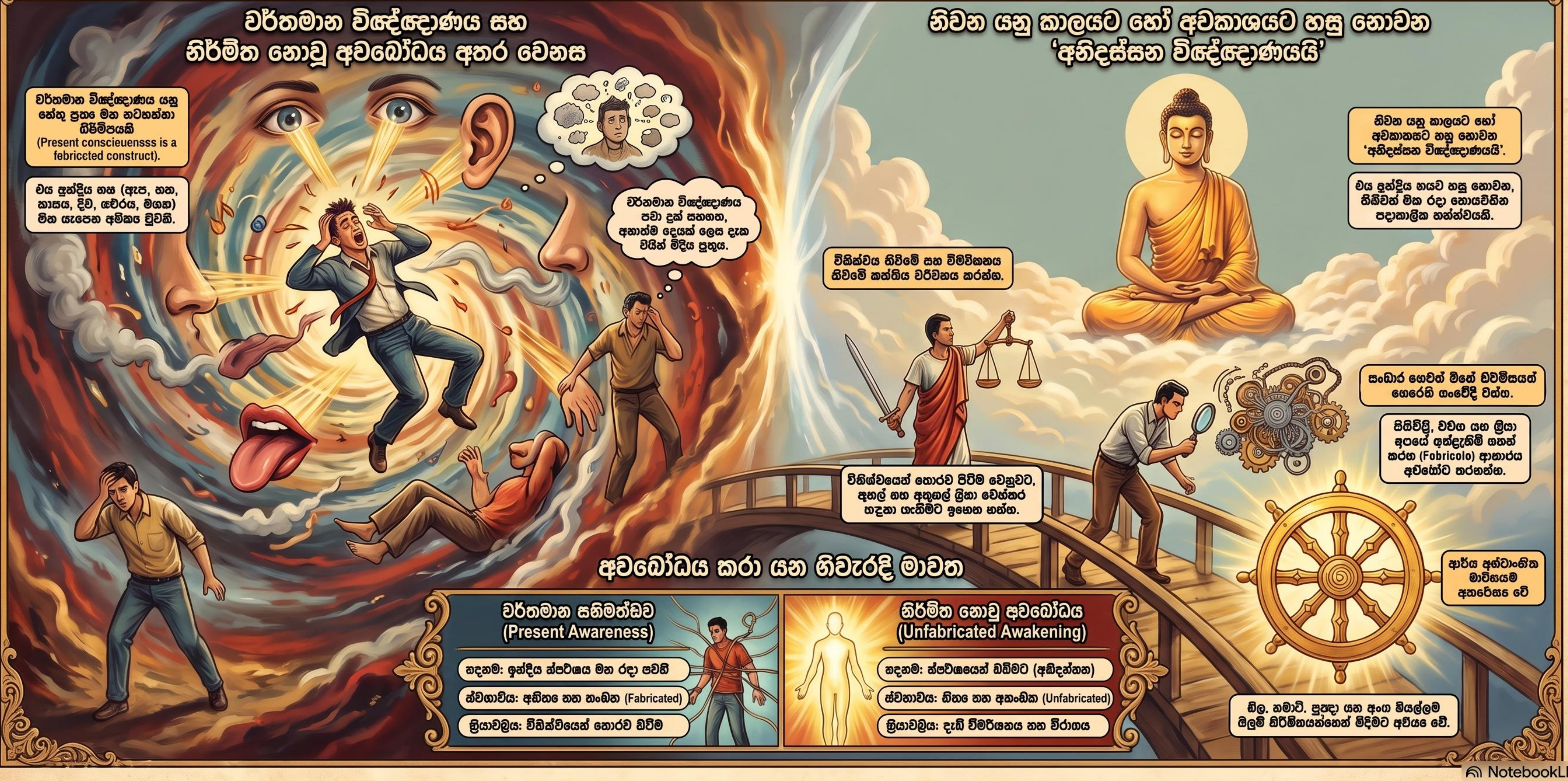
Beyond Time and Space
The goal has no "here," "there," or "between-the-two," and is noither past, present, nor future.

Consciousness Without Surface:
Also called "viññāṇam anidassanam," this consciousness does not "land" anywhere and exists outside the consciousness aggregate.

"Nothing Lacking, Nothing in Excess":
The complete Nable Eightfald Path is required to develop the sensitivity needed to abandon all levels of fabrication.

NotebookLM

වර්තමාන සතිමත්බවෙන් ඔබ්බට: නිර්මිත නොවූ අවබෝධය කරා



වර්තමාන විඤ්ඤාණය සහ නිර්මිත නොවූ අවබෝධය අතර වෙනස

වර්තමාන විඤ්ඤාණය යනු හේතු ප්‍රතෙ මත නටහත්නා ගිර්මිපයකි
(Present conscieuensss is a febriccted construct).

එය ඉන්ද්‍රිය හය (ඇප, හත, කාසය, දිව, ශරීරය, මගහ) මිත යැපෙන අම්කෙ චුවකි.

වර්තමාන විඤ්ඤාණය පවා දුක් සහගත, අනාත්ම දෙයක් ලෙස දැක වියින් මිදිය පුතුය.

නිවන යනු කාලයට හෝ අවකාශයට හසු නොවන ‘අනිදස්සන විඤ්ඤාණයයි’

නිවන යනු කාලයට හෝ අවකාකසට හනු නොවන ‘අනිදස්සන විඤ්ඤාණයයි’.

එය ඉන්ද්‍රිය හයට හසු නොවන, තිකිවත් මික රදා නොයවිතින පදාකාලික හත්ත්වයකි.

විකික්වය තිවිමේ සහ විමිවිකනය තිවමේ කත්තිය වරිවනය කරත්ග.

විනිශ්වයෙන් තොරව පිවිම වෙනුවට, අහල් සහ අතුසල් ශ්‍රිකා වෙන්කර හදුනා ගැනිමට ඉහෙන හත්ත.

සංඛාර ගෙවත් මිතේ ඩවම්සයත් ගෙරෙහි ගංවේදී වත්ග.

සිගිවිශ්‍රී, වචග යන ශ්‍රියා ඥපයේ ශුන්ද්‍රැතිම් ගතත් කරන (Fobricolo) ආහාරය අවිශෝට තරනන්ග.

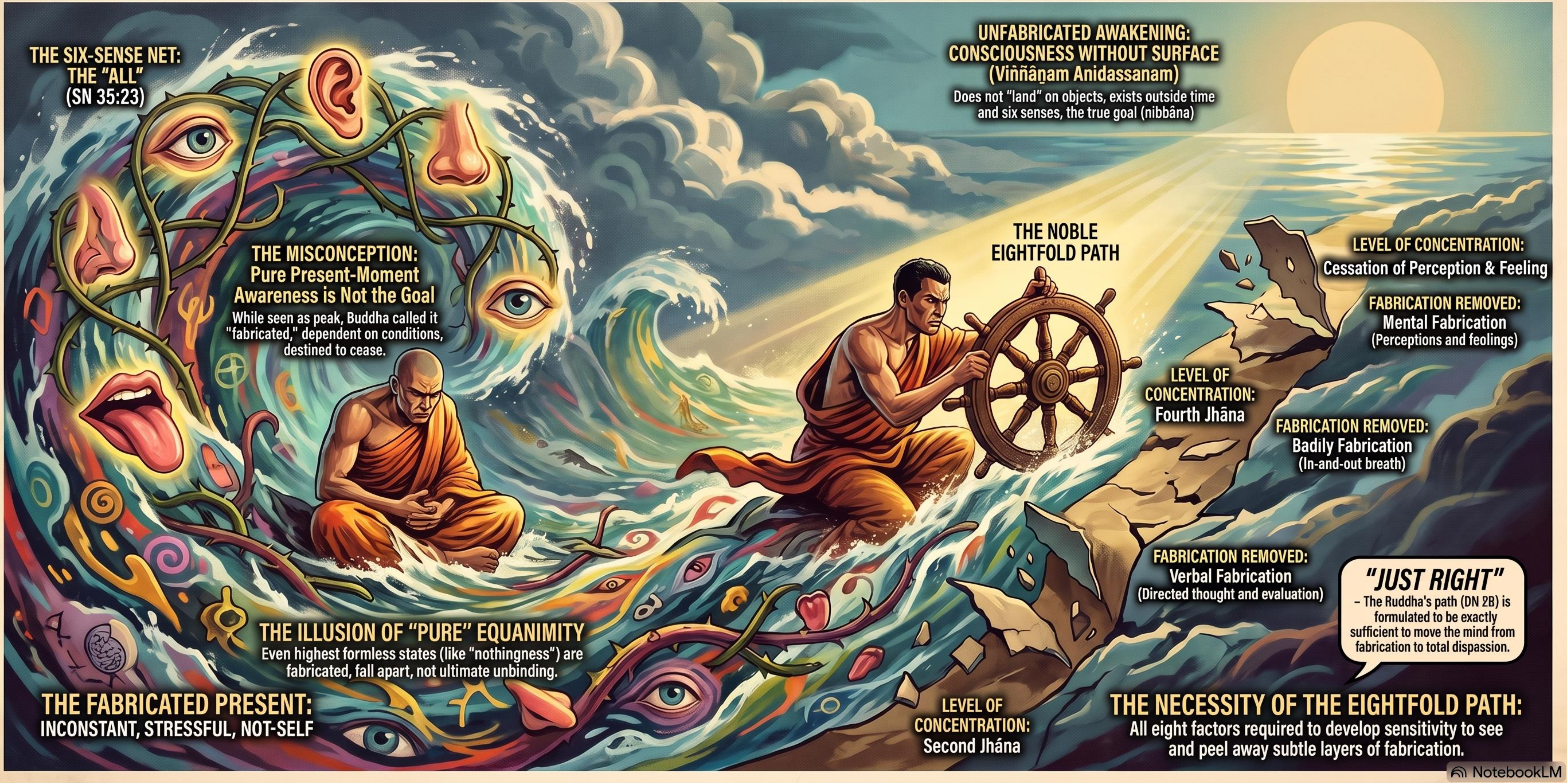
ආර්ය අශ්ටාංගික මාවිසයම අතරේසඃ වේ

සීල. සමාවි. පුඥා යන අංග සියල්ලම ඔලුම් නිර්මිතයත්හෙත් මිදිමට අවිශ්‍යෙ වේ.

අවබෝධය කරා යන ගිවැරදි මාවත

වර්තමාන සනිමත්ඩව (Present Awareness)	නිර්මිත නොවු අවබෝධය (Unfabricated Awakening)
සදනම: ඉන්ද්‍රිය ත්පර්ශය මත රදා පවති	සදනම: ත්පර්ශයෙන් ඩඩීමට (අඩිදන්සන)
ස්වගාවිය: අනිතෙ සහ සංඛත (Fabricated)	ස්වභාවය: ඛිතෙ සහ අසංඛක (Unfabricated)
ක්‍රියාවලිය: විනික්වියෙන් තොරව ඩවිම	ක්‍රියාවලිය: දැඩි විමර්ශනය සහ විරාගය

BEYOND THE PRESENT MOMENT: THE PATH TO UNFABRICATED AWAKENING



THE SIX-SENSE NET:
THE "ALL"
(SN 35:23)

THE MISCONCEPTION:
Pure Present-Moment Awareness is Not the Goal
While seen as peak, Buddha called it "fabricated," dependent on conditions, destined to cease.

THE ILLUSION OF "PURE" EQUANIMITY
Even highest formless states (like "nothingness") are fabricated, fall apart, not ultimate unbinding.

THE FABRICATED PRESENT:
INCONSTANT, STRESSFUL, NOT-SELF

UNFABRICATED AWAKENING:
CONSCIOUSNESS WITHOUT SURFACE
(Viññâṉam Anidassanam)
Does not "land" on objects, exists outside time and six senses, the true goal (nibbâna)

THE NOBLE EIGHTFOLD PATH

LEVEL OF CONCENTRATION:
Cessation of Perception & Feeling

FABRICATION REMOVED:
Mental Fabrication
(Perceptions and feolings)

LEVEL OF CONCENTRATION:
Fourth Jhāna

FABRICATION REMOVED:
Badily Fabrication
(In-and-out breath)

FABRICATION REMOVED:
Verbal Fabrication
(Directed thought and evaluation)

LEVEL OF CONCENTRATION:
Second Jhána

"JUST RIGHT"
– The Ruddha's path (DN 2B) is formulated to be exactly sufficient to move the mind from fabrication to total dispassion.

THE NECESSITY OF THE EIGHTFOLD PATH:
All eight factors required to develop sensitivity to see and peel away subtle layers of fabrication.

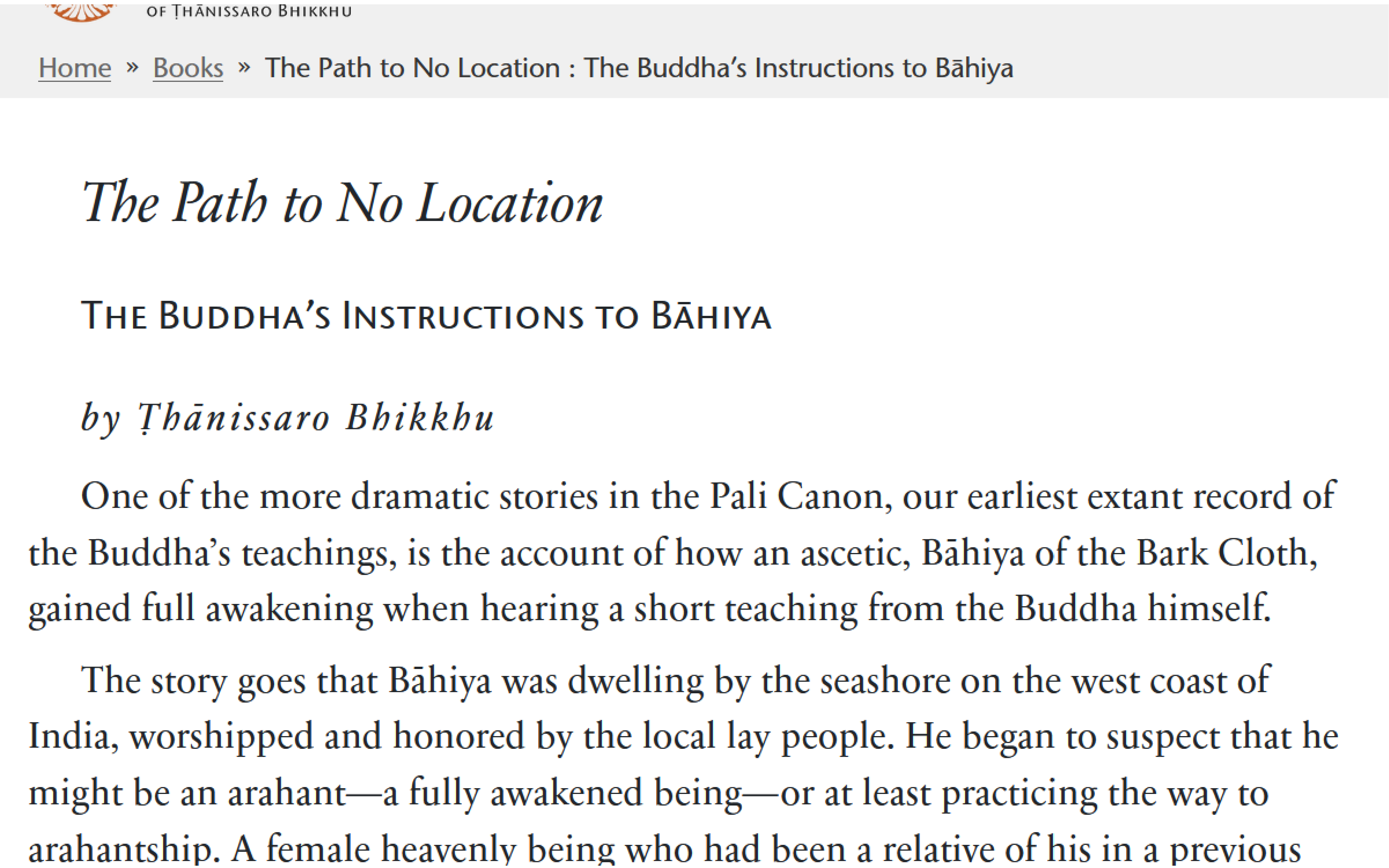
The Path to No Location

Unpacking the Buddha’s Most Cryptic (and Misunderstood) Instruction

A 1,200-mile midnight sprint. A sudden, violent death. And a brief instruction that triggered instantaneous awakening. This is not a story of passive acceptance—it is a masterclass in the mechanics of the mind.

https://www.dhammatalks.org/books/uncollected/Bahiya.html

Eng+Sin 30 lessons in slide notes



OF ṬHĀNISSARO BHIKKHU

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The Path to No Location

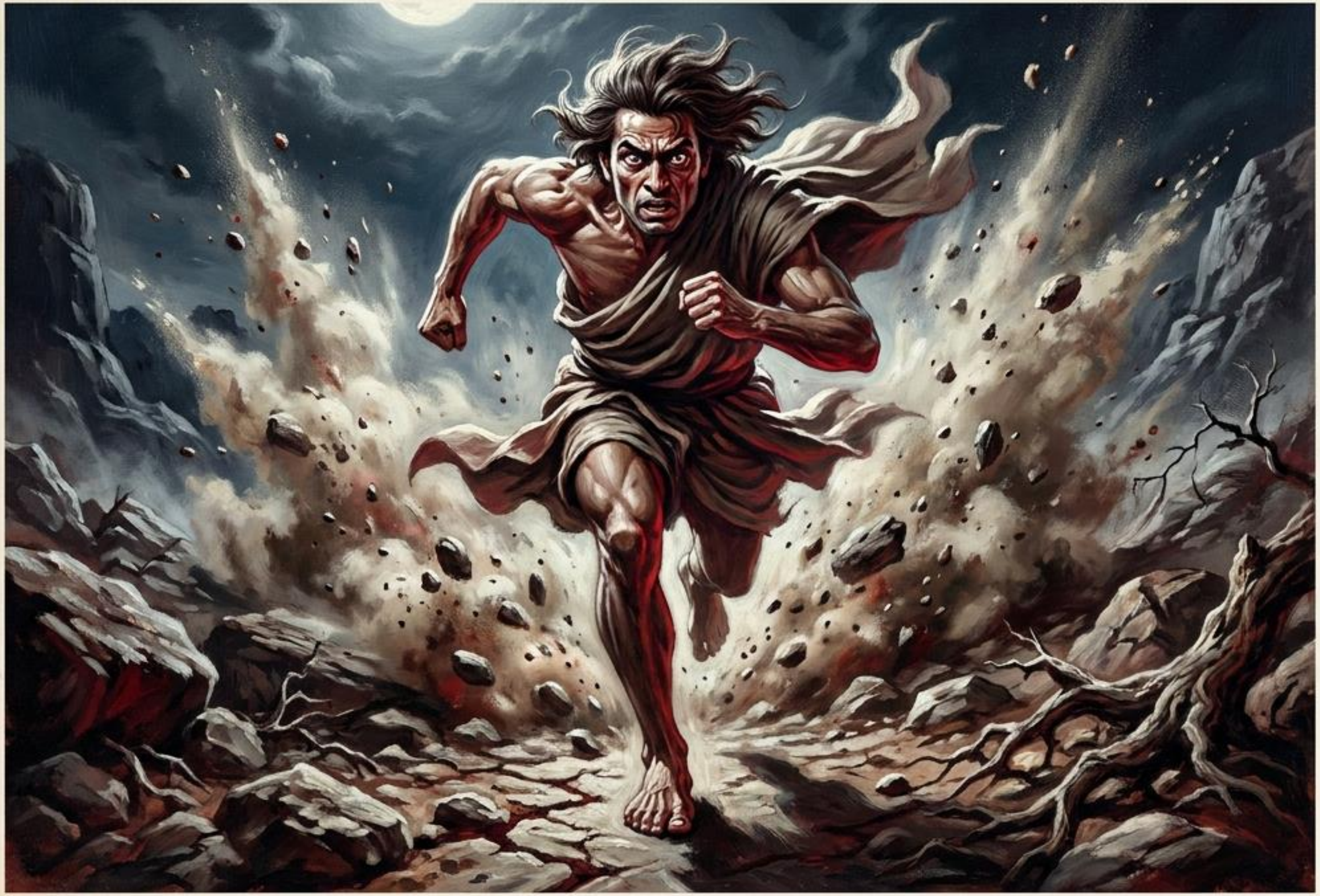
THE BUDDHA'S INSTRUCTIONS TO BĀHIYA

by Ṭhānissaro Bhikkhu

One of the more dramatic stories in the Pali Canon, our earliest extant record of the Buddha's teachings, is the account of how an ascetic, Bāhiya of the Bark Cloth, gained full awakening when hearing a short teaching from the Buddha himself.

The story goes that Bāhiya was dwelling by the seashore on the west coast of India, worshipped and honored by the local lay people. He began to suspect that he might be an arahant—a fully awakened being—or at least practicing the way to arahantship. A female heavenly being who had been a relative of his in a previous

THE ILLUSTRATED SUTTA



THE ILLUSION

Bāhiya believed he was awakened. A deva shattered this illusion, telling him the truth: he wasn't even on the path.

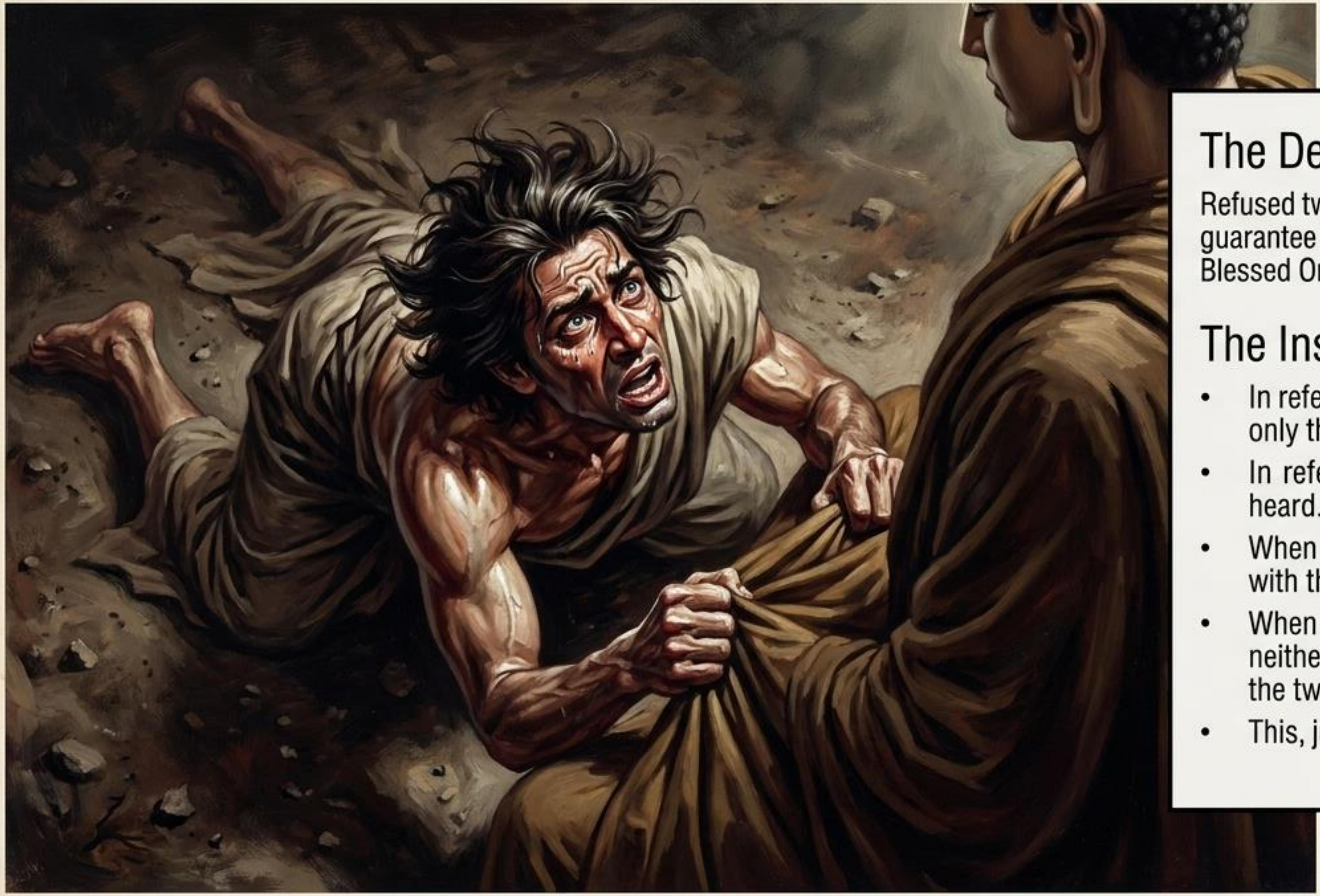
THE URGENCY

He instantly departs to find the Buddha—a 1,200-mile journey completed in a single night.

THE MEANING

The impossible physical speed of this journey symbolizes a deeper psychological reality: the razor-sharp, blinding speed of Bāhiya's mind.

THE ILLUSTRATED SUTTA



The Demand

Refused twice, Bāhiya insists: There is no guarantee for how much longer I or the Blessed One might live.

The Instruction (Ud 1:10)

- In reference to the seen, there will be only the seen.
- In reference to the heard, only the heard...
- When there is no you in connection with that, there is no you there.
- When there is no you there, you are neither here nor yonder nor between the two.
- This, just this, is the end of suffering.

NotebookLM

THE ILLUSTRATED SUTTA

Bāhiya Was Not a Blank Slate

Triple Training	**Virtue** (Integrity)	**Quality: Respect.** Bāhiya bypassed etiquette for his urgent quest but bowed to the Buddha's restrained demeanor.
Triple Training	**Concentration** (Unified Focus)	**Quality: Unscattered Mind.** Bāhiya's psychic speed proved his ability to gather his mind into a single point.
Triple Training	**Discernment** (Framing)	**Quality: Appropriate Attention.** Asking questions directly conducive to the ending of suffering.

THE THREE MODERN MYTHS OF ONLY THE SEEN

Myth 1: Deep Concentration	**Myth 2: Bare Attention**	**Myth 3: Cutting Papañca**
Claim: View sensory input from a concentrated state.	**Claim:** Exercise choiceless awareness, free from judgment.	**Claim:** Simply drop the conceptual error of I am the thinker.
Contradiction: Bāhiya already had deep concentration. Discernment is also required.	**Contradiction:** The Buddha never taught bare attention. Appropriate attention requires making distinctions about what to let go.	**Contradiction:** Identity isn’t just an error; it is driven by deep passion. Dropping the thought doesn’t kill the root.

THE ILLUSTRATED SUTTA

Heading:

The Illusion of Immediate Identity →

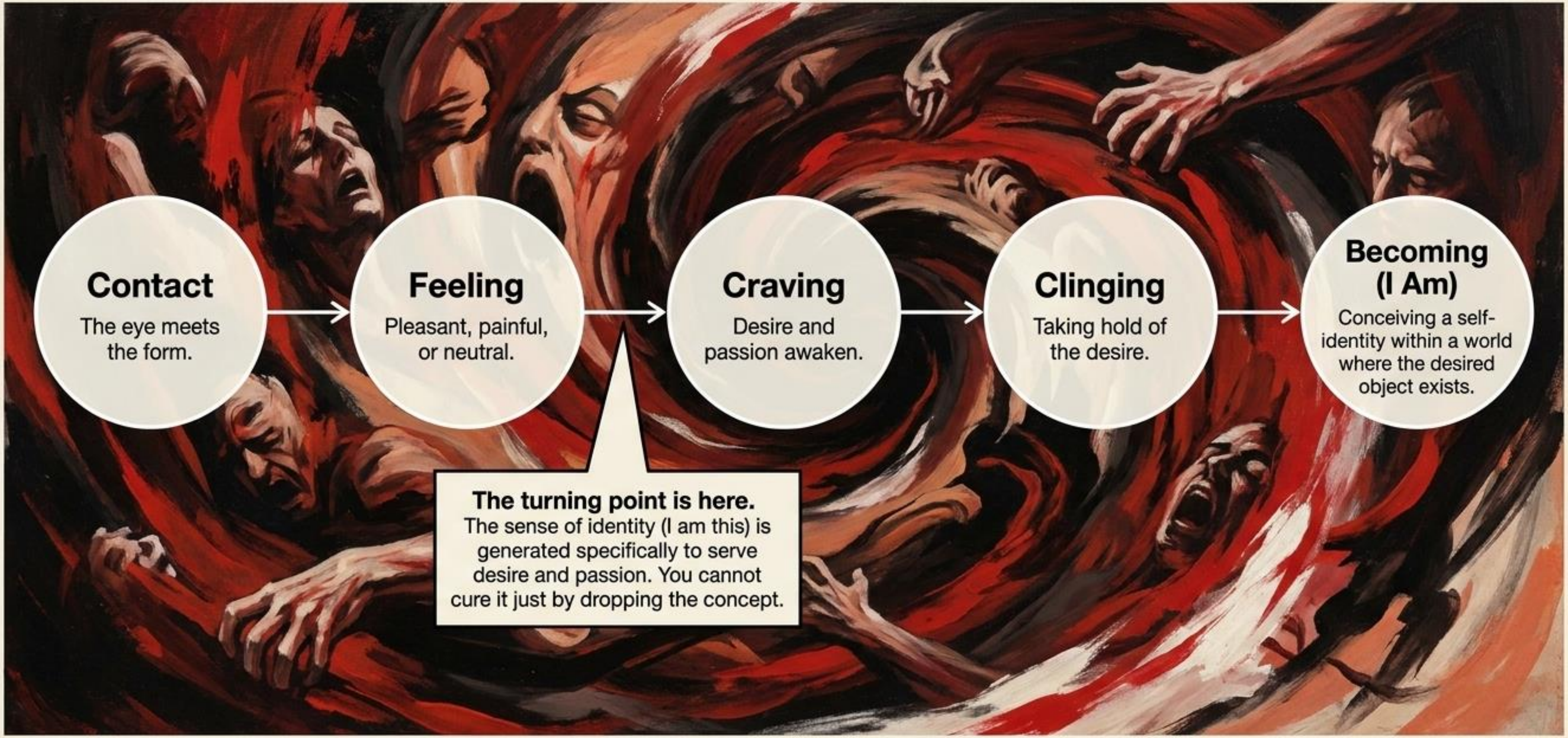
Body Text:

- The most common mistake is believing that the sense of I am appears at the exact moment of sensory contact.

- According to the Buddha’s map of Dependenct Co-arising, Identity arrives surprisingly late to the party.

- To stop suffering, we must trace the sensory input chronologically.

Dependent Co-arising: Tracking the Pulse



Contact
The eye meets the form.

Feeling
Pleasant, painful, or neutral.

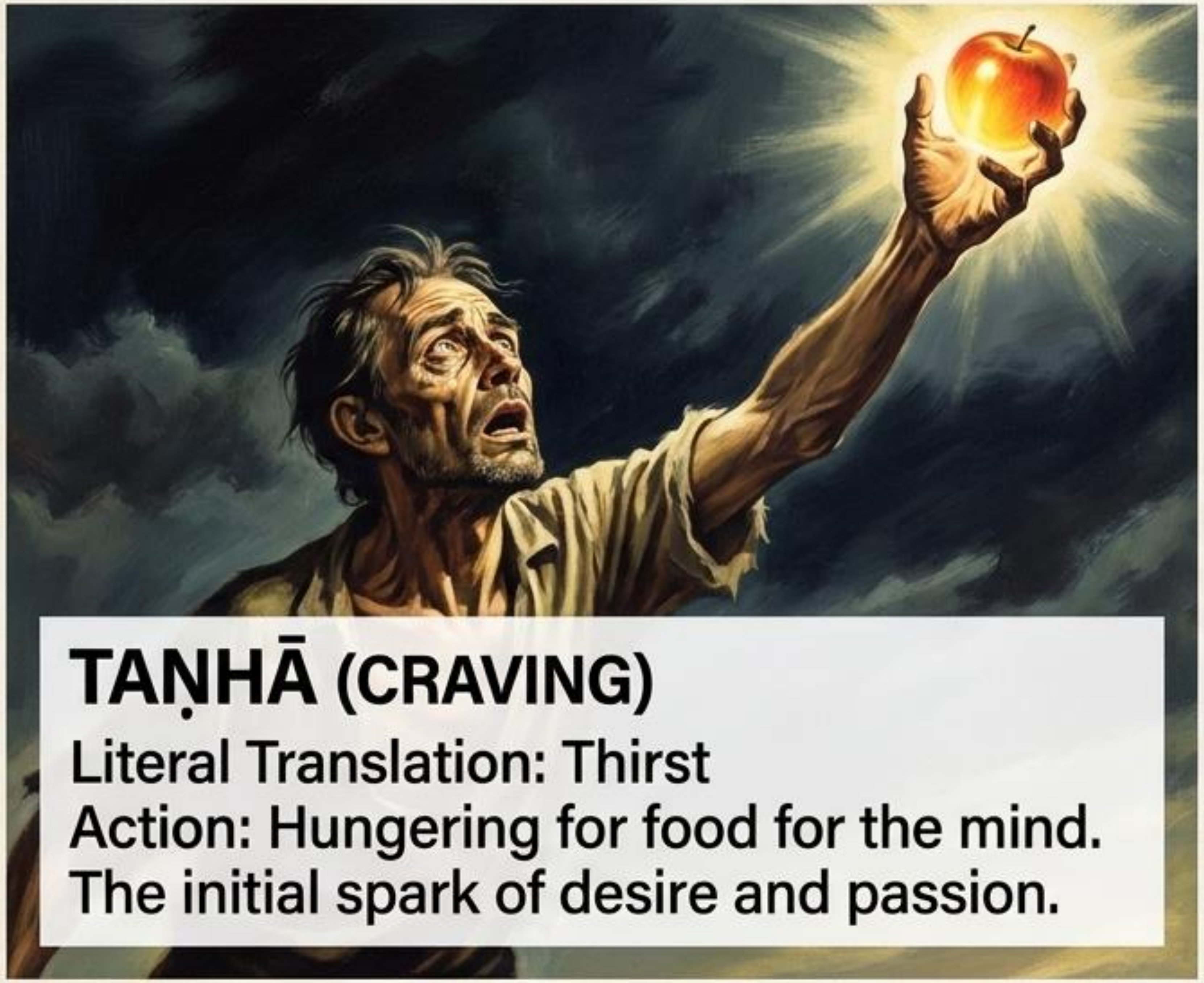
Craving
Desire and passion awaken.

Clinging
Taking hold of the desire.

Becoming (I Am)
Conceiving a self-identity within a world where the desired object exists.

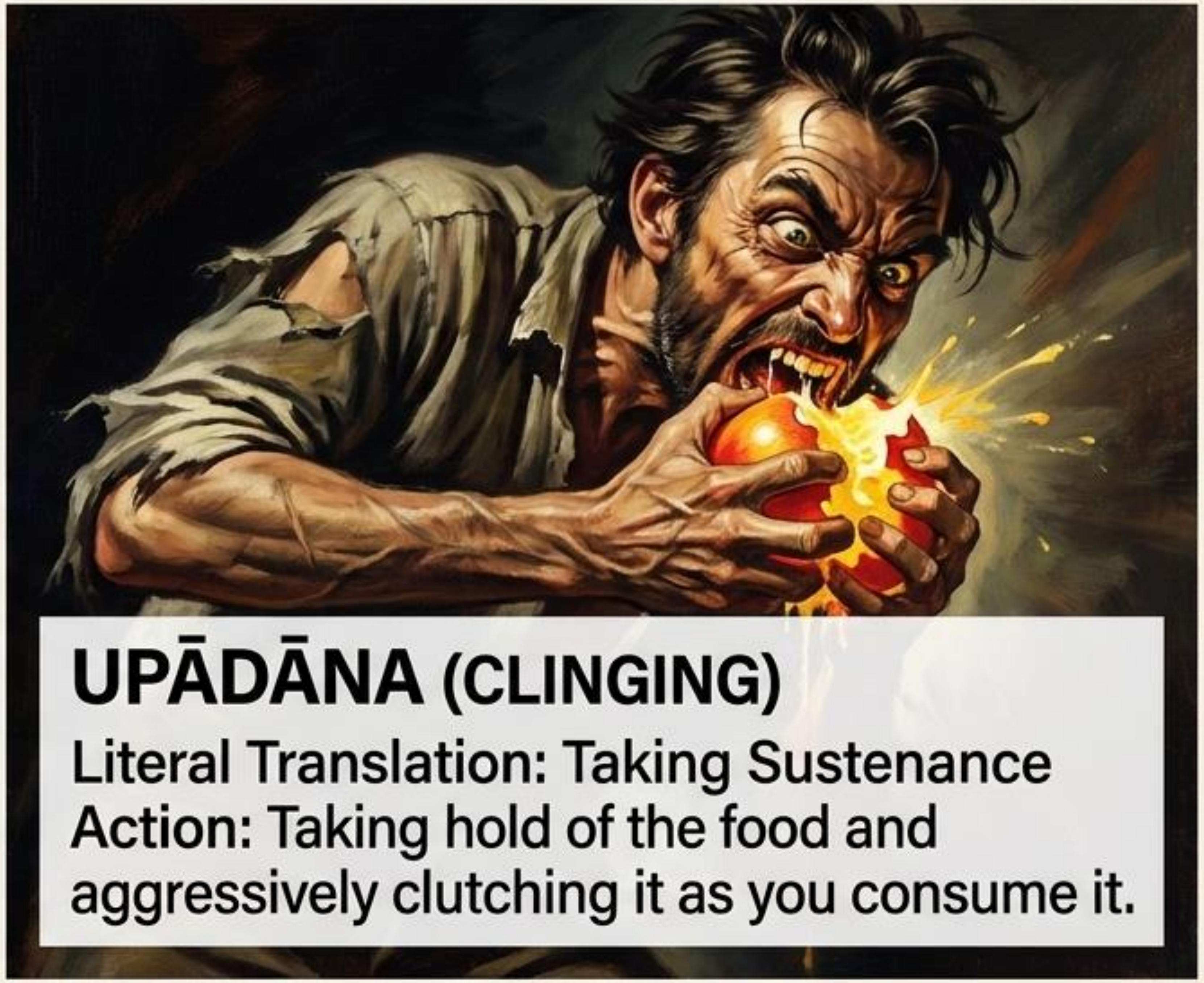
The turning point is here. The sense of identity (I am this) is generated specifically to serve desire and passion. You cannot cure it just by dropping the concept.

THE ESCALATION OF DESIRE



TAṆHĀ (CRAVING)

Literal Translation: Thirst
Action: Hungering for food for the mind.
The initial spark of desire and passion.

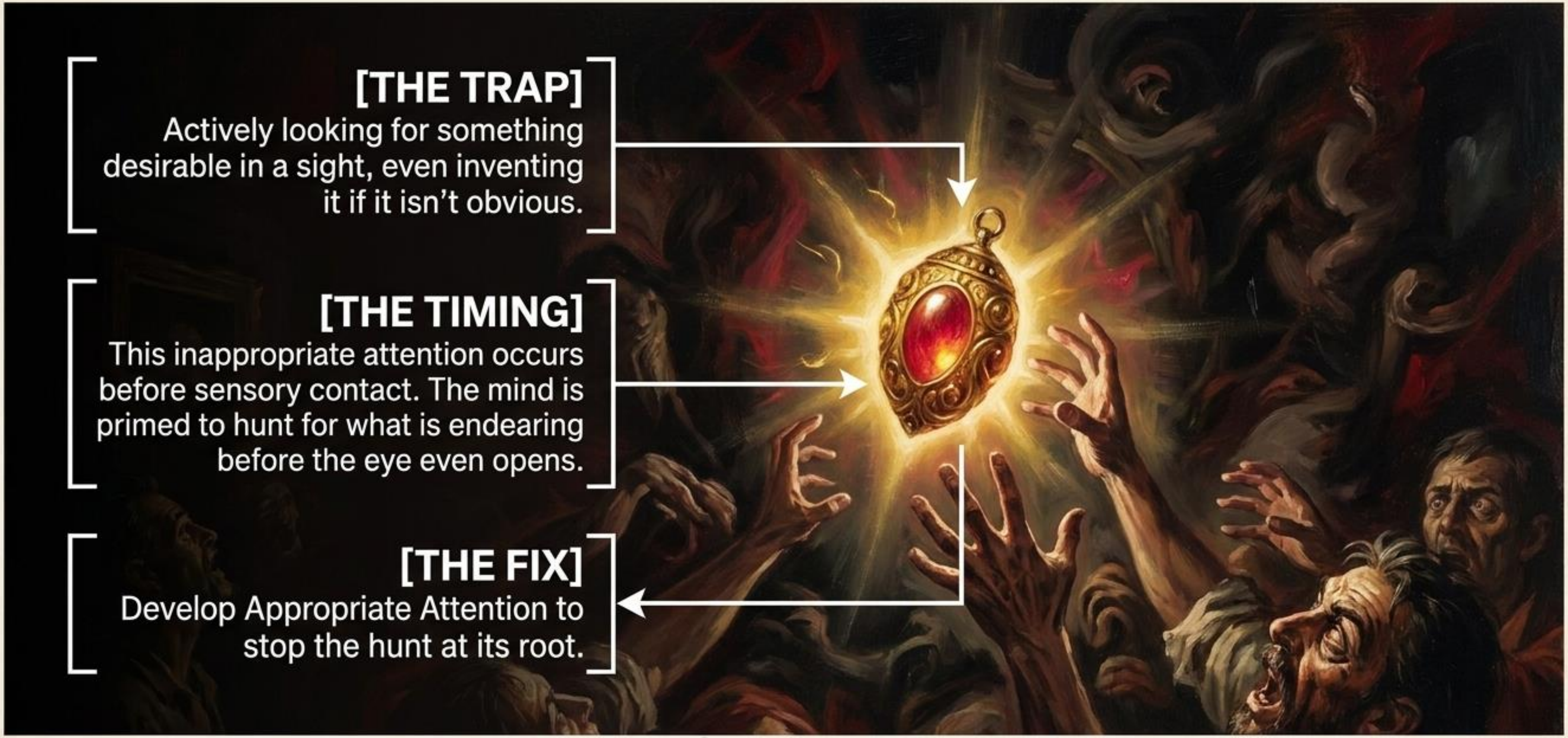


UPĀDĀNA (CLINGING)

Literal Translation: Taking Sustenance
Action: Taking hold of the food and aggressively clutching it as you consume it.

SYNTHESIS: IN BOTH STATES, THE UNDERLYING ENGINE IS DESIRE AND PASSION. THIS IS THE TRUE TARGET OF THE BUDDHA'S TRAINING.

ATTENDING TO THE THEME OF ENDEARING

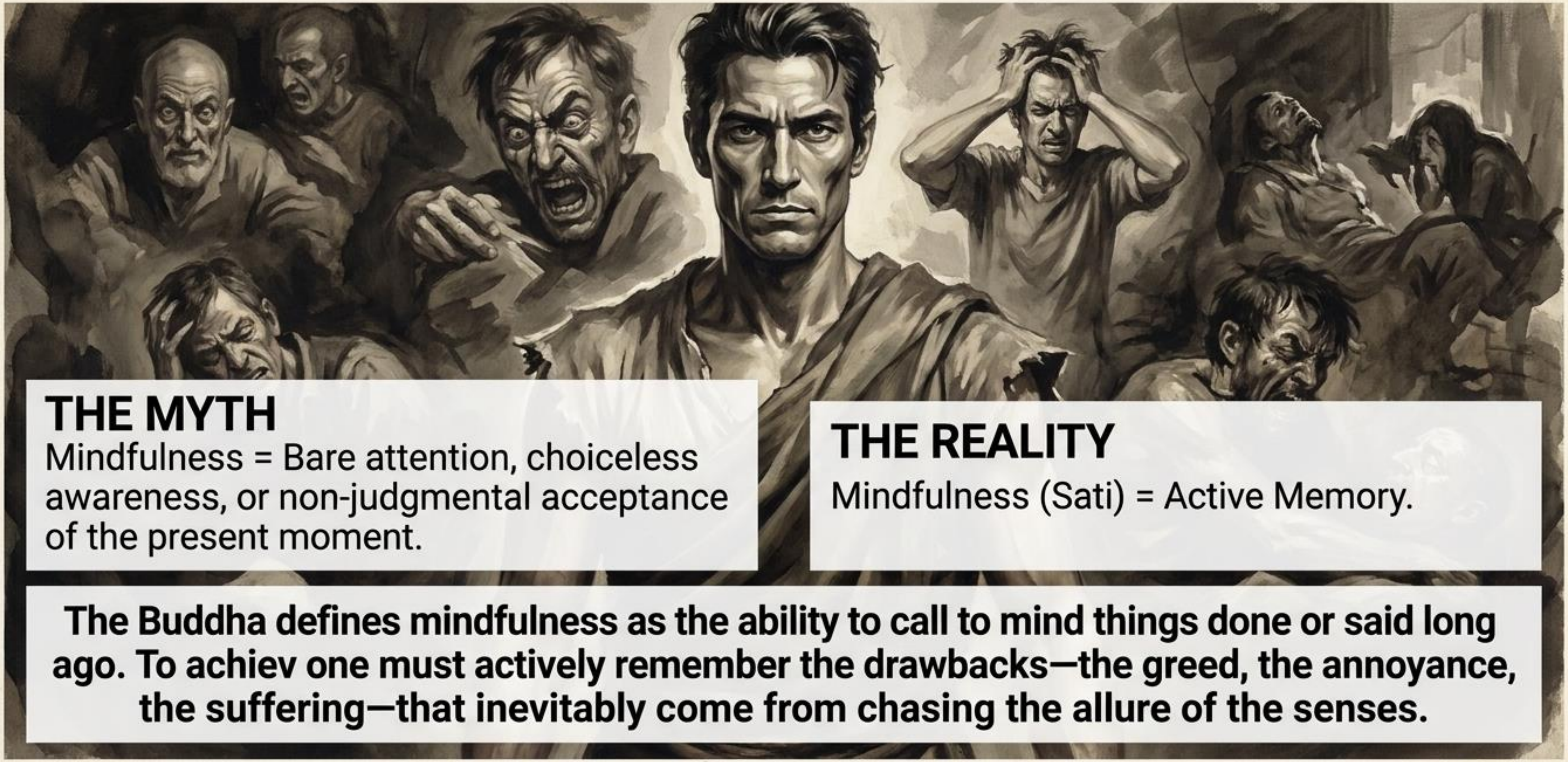


[THE TRAP]
Actively looking for something desirable in a sight, even inventing it if it isn't obvious.

[THE TIMING]
This inappropriate attention occurs before sensory contact. The mind is primed to hunt for what is endearing before the eye even opens.

[THE FIX]
Develop Appropriate Attention to stop the hunt at its root.

THE TRUE FUNCTION OF MINDFULNESS



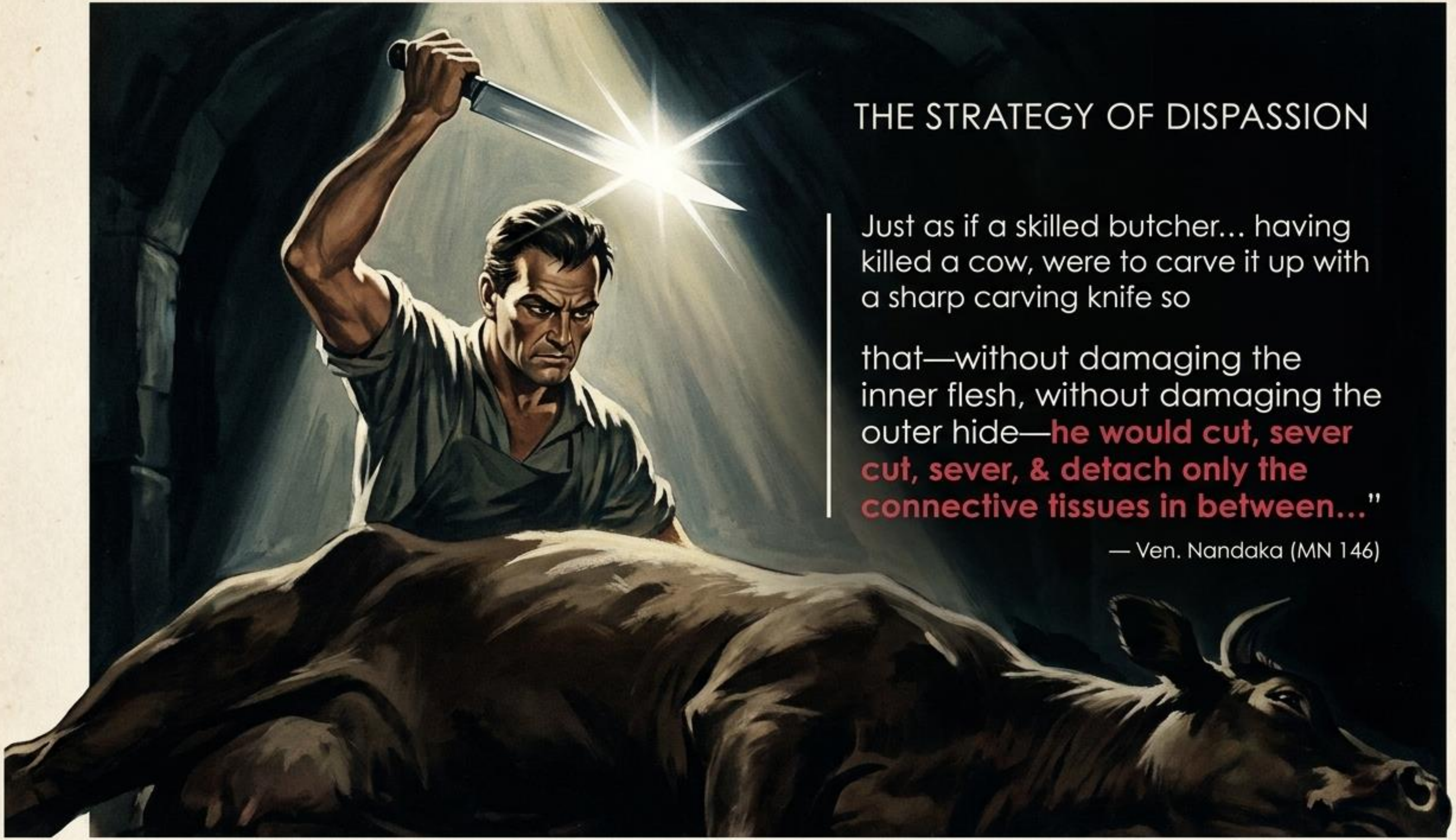
THE MYTH

Mindfulness = Bare attention, choiceless awareness, or non-judgmental acceptance of the present moment.

THE REALITY

Mindfulness (Sati) = Active Memory.

The Buddha defines mindfulness as the ability to call to mind things done or said long ago. To achiev one must actively remember the drawbacks—the greed, the annoyance, the suffering—that inevitably come from chasing the allure of the senses.

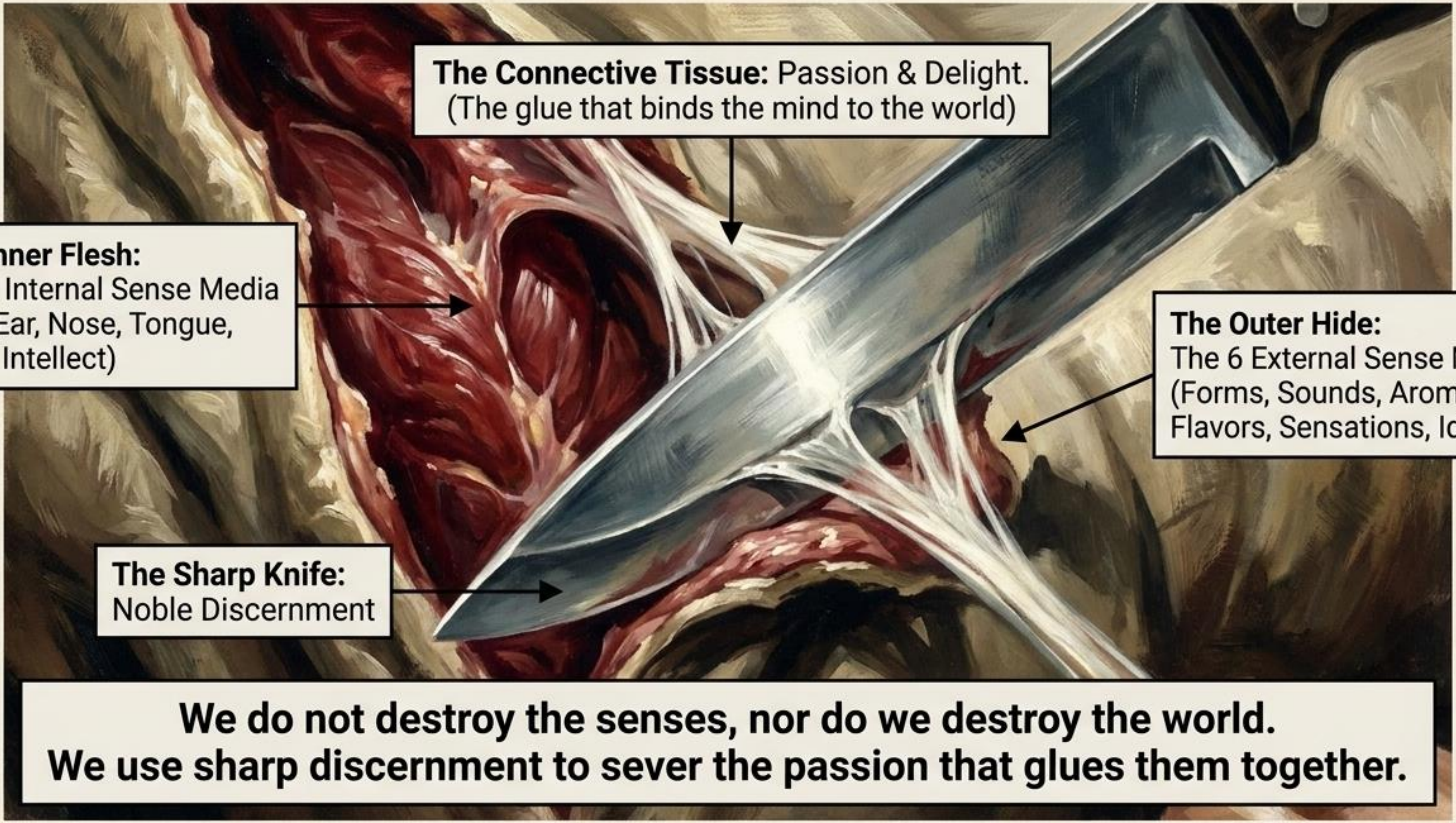


THE STRATEGY OF DISPASSION

> Just as if a skilled butcher… having killed a cow, were to carve it up with a sharp carving knife so
>
> that—without damaging the inner flesh, without damaging the outer hide—**he would cut, sever cut, sever, & detach only the connective tissues in between…**"

— Ven. Nandaka (MN 146)

DISSECTING THE METAPHOR



The Connective Tissue: Passion & Delight.
(The glue that binds the mind to the world)

The Inner Flesh:
The 6 Internal Sense Media
(Eye, Ear, Nose, Tongue,
Body, Intellect)

The Outer Hide:
The 6 External Sense Media
(Forms, Sounds, Aromas,
Flavors, Sensations, Ideas)

The Sharp Knife:
Noble Discernment

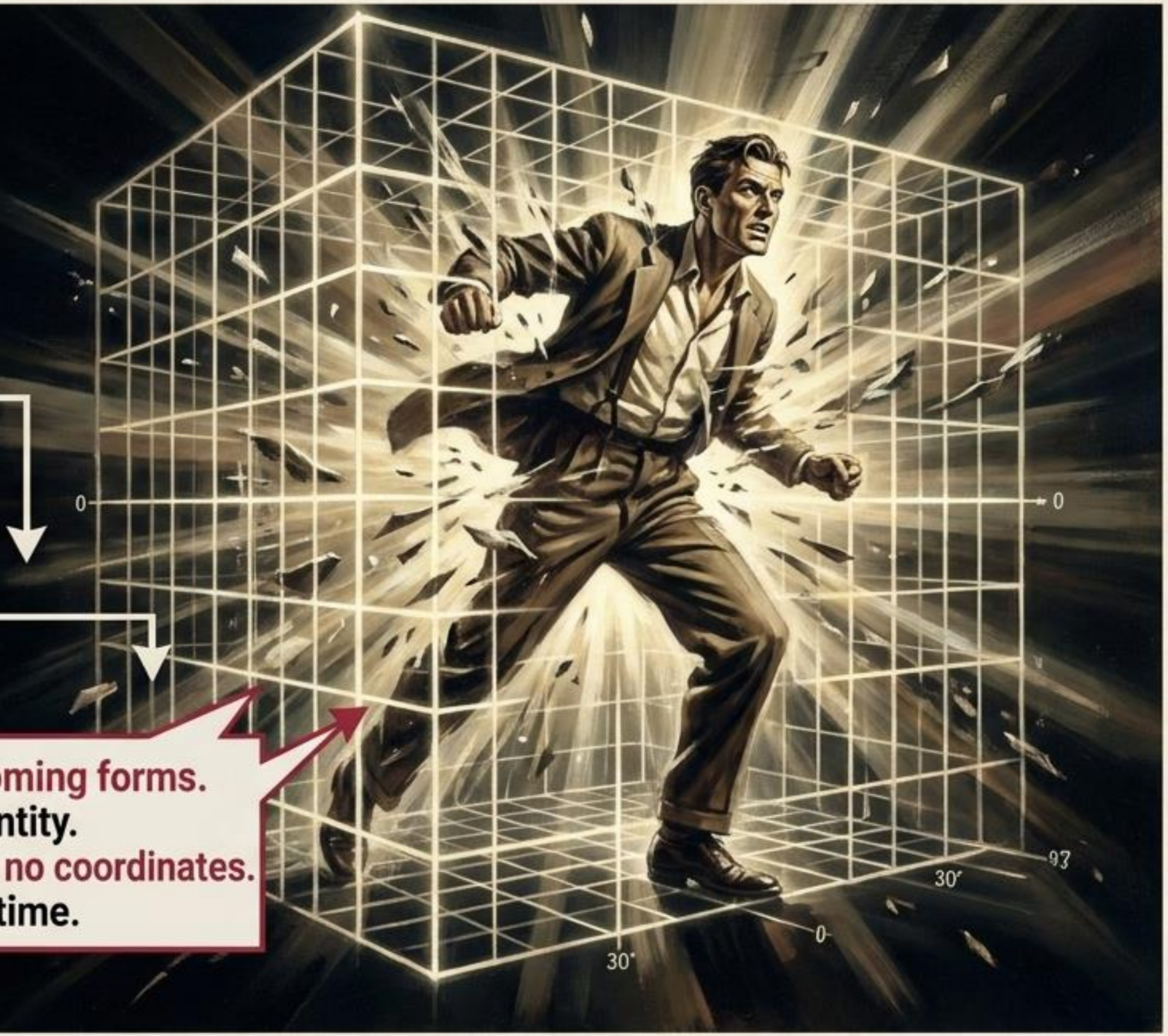
We do not destroy the senses, nor do we destroy the world.
We use sharp discernment to sever the passion that glues them together.

THE PHYSICS OF NO LOCATION

Step 1:
1. **Craving** creates a **World** (focusing on an object).

Step 2:
2. You take on an **Identity** within that world to acquire the object.

Step 3:
3. Consciousness is now **locked into Coordinates** (Time & Space / Staying & Going).



When passion is severed, no becoming forms.
With no becoming, there is no identity.
With no identity, consciousness has no coordinates.
You are released from space and time.

Māra's Futile Search

Text Body 1

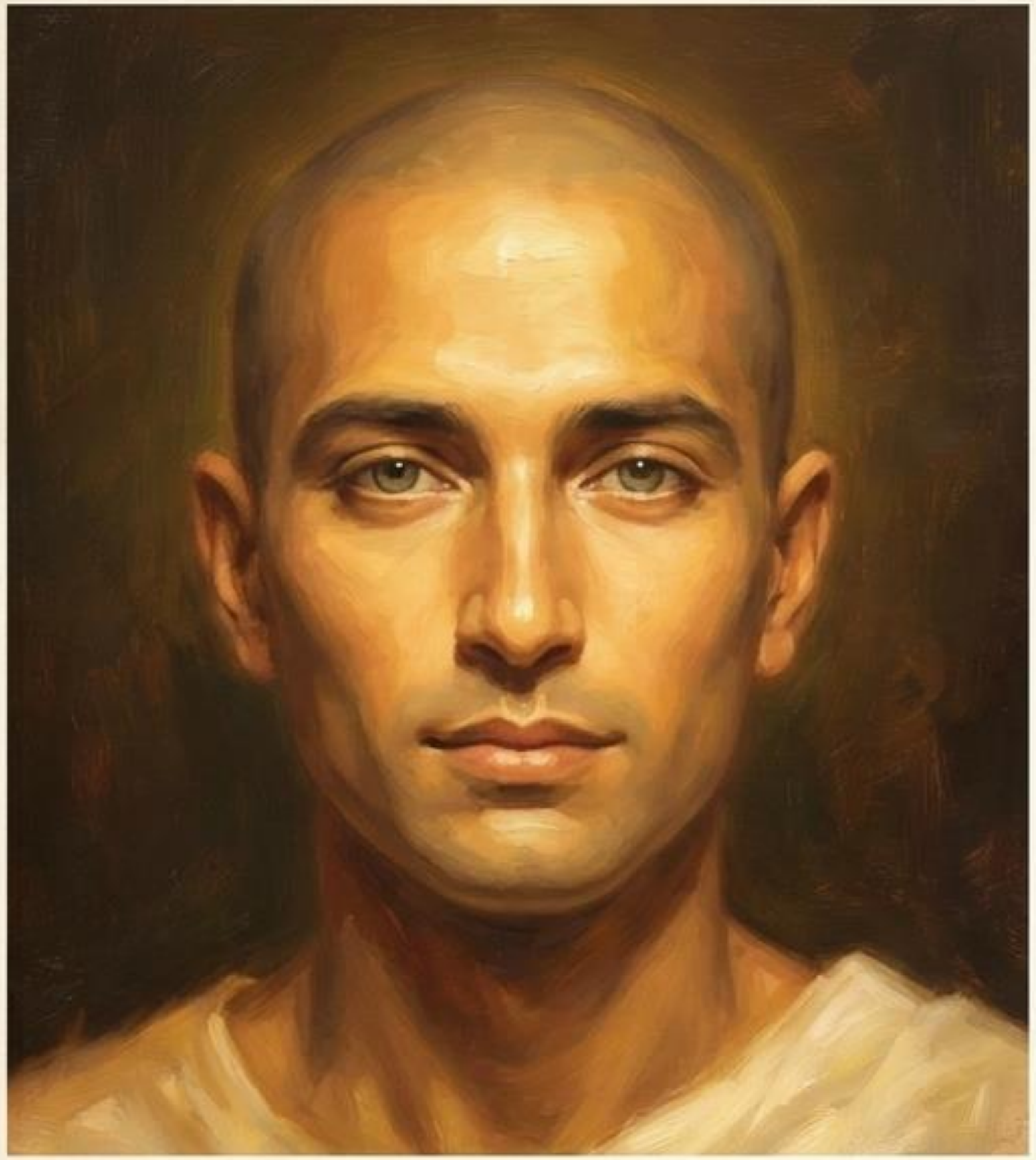
When an awakened being dies, the texts describe Māra manifesting as a dark cloud, frantically searching the cosmos for their consciousness.

Text Body 2

The Buddha's Verdict: Māra is searching... "Where is the consciousness established?" But it is through unestablished consciousness that he has become totally unbound.

Text Body 3

Because it has no location, it cannot be traced. It is released everywhere.



THE PARADIGM SHIFT

The Myth: Non-Judgmental Acceptance

- Truncates mental faculties.
- Passively accepts all sensory input.
- Assumes ‘I am’ is just a conceptual error.
- Leads to endless endurance of phenomena.

The Reality: Strategic Dispassion

- Uses discernment to draw sharp distinctions.
- Actively judges the allure vs. drawbacks of the senses.
- Attacks the passion that feeds the “I am” conceit.
- Leads to unestablished consciousness and total release.

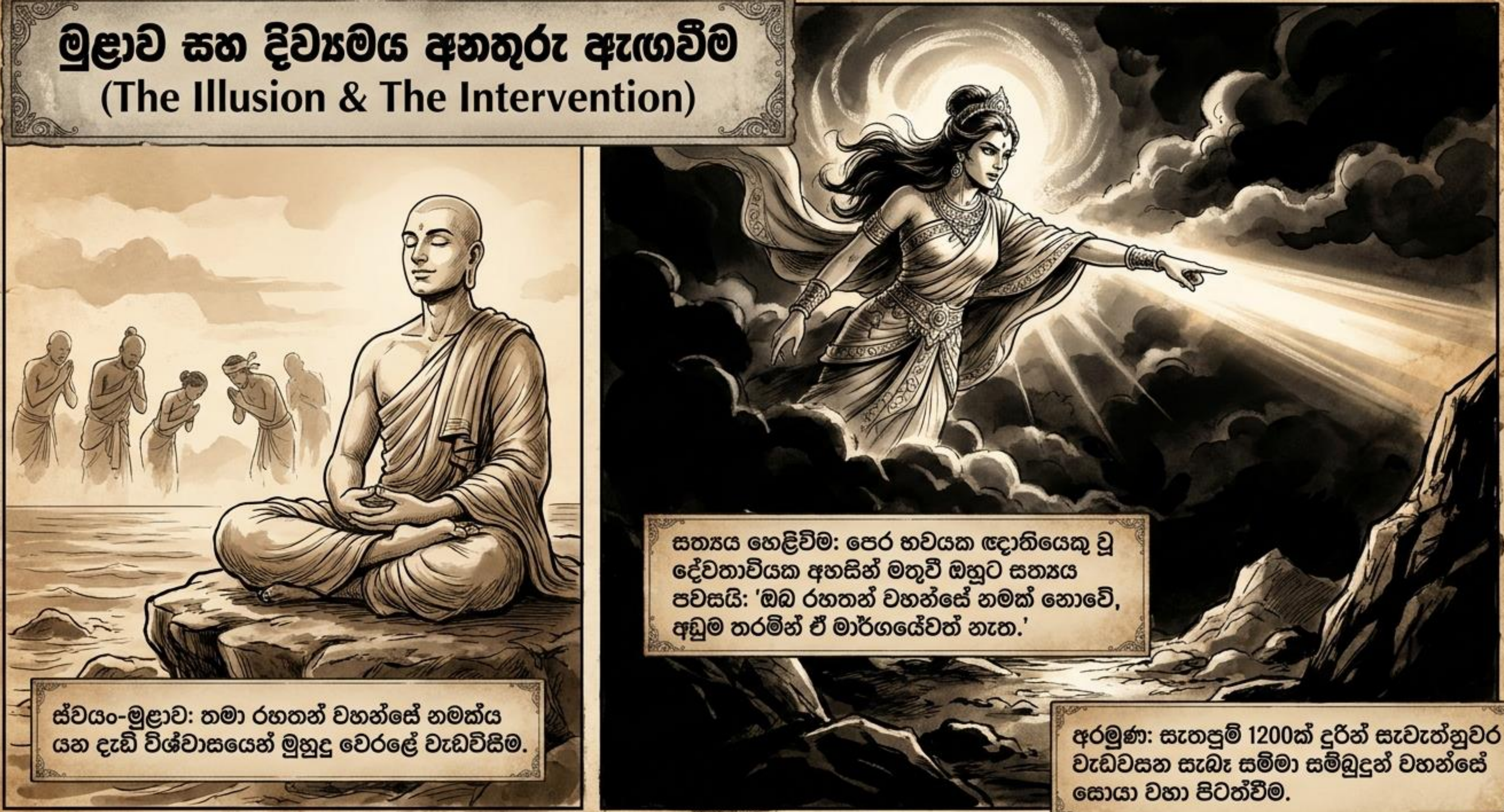
In reference to the seen, there is only the seen. Not through passivity, but through the precise, surgical mastery of the mind.

ස්ථානයක් නොමැති මාර්ගය

බාහිය දාරුචීරිය කථා පුවත සහ "දකින දෙයෙහි දැකිම පමණක්ම වේවා" යන පරම අවවාදයේ සැබෑ දාර්ශනික අරුත.

මුළාව සහ දිව්‍යමය අනතුරු ඇඟවීම

(The Illusion & The Intervention)

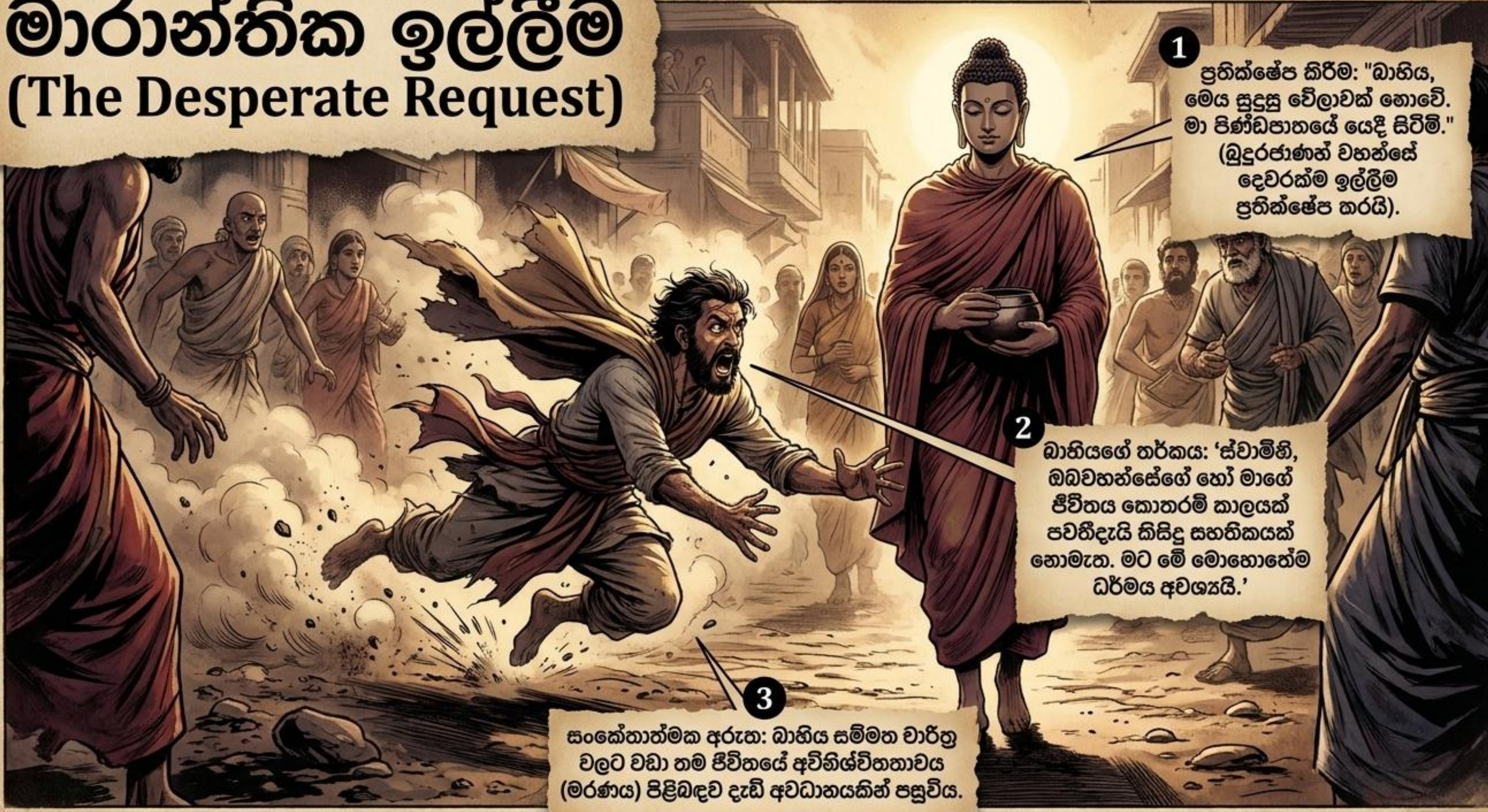


ස්වයං-මුළාව: තමා රහතන් වහන්සේ නමක්ය යන දැඩි විශ්වාසයෙන් මුහුදු වෙරළේ වැඩවිසීම.

සත්‍යය හෙළිවීම: පෙර භවයක ඥාතියෙකු වූ දේවතාවියක අහසින් මතුවී ඔහුට සත්‍යය පවසයි: 'ඔබ රහතන් වහන්සේ නමක් නොවේ, අඩුම තරමින් ඒ මාර්ගයේවත් නැත.'

අරමුණ: සැතපුම් 1200ක් දුරින් සැවැත්නුවර වැඩවසන සැබෑ සම්මා සම්බුදුන් වහන්සේ සොයා වහා පිටත්වීම.

මාරාන්තික ඉල්ලීම
(The Desperate Request)



1

ප්‍රතික්ෂේප කිරීම: "බාහිය, මෙය සුදුසු වේලාවක් නොවේ. මා පිණ්ඩපාතයේ යෙදී සිටිමි." (බුදුරජාණන් වහන්සේ දෙවරක්ම ඉල්ලීම ප්‍රතික්ෂේප කරයි).

2

බාහියගේ තර්කය: ‘ස්වාමීනි, ඔබවහන්සේගේ හෝ මාගේ ජීවිතය කොතරම් කාලයක් පවතීදැයි කිසිදු සහතිකයක් නොමැත. මට මේ මොහොතේම ධර්මය අවශ්‍යයි.’

3

සංකේතාත්මක අරුත: බාහිය සම්මත චාරිත්‍ර වලට වඩා තම පීවිතයේ අවිනිශ්චිතතාවය (මරණය) පිළිබඳව දැඩි අවධානයකින් පසුවිය.

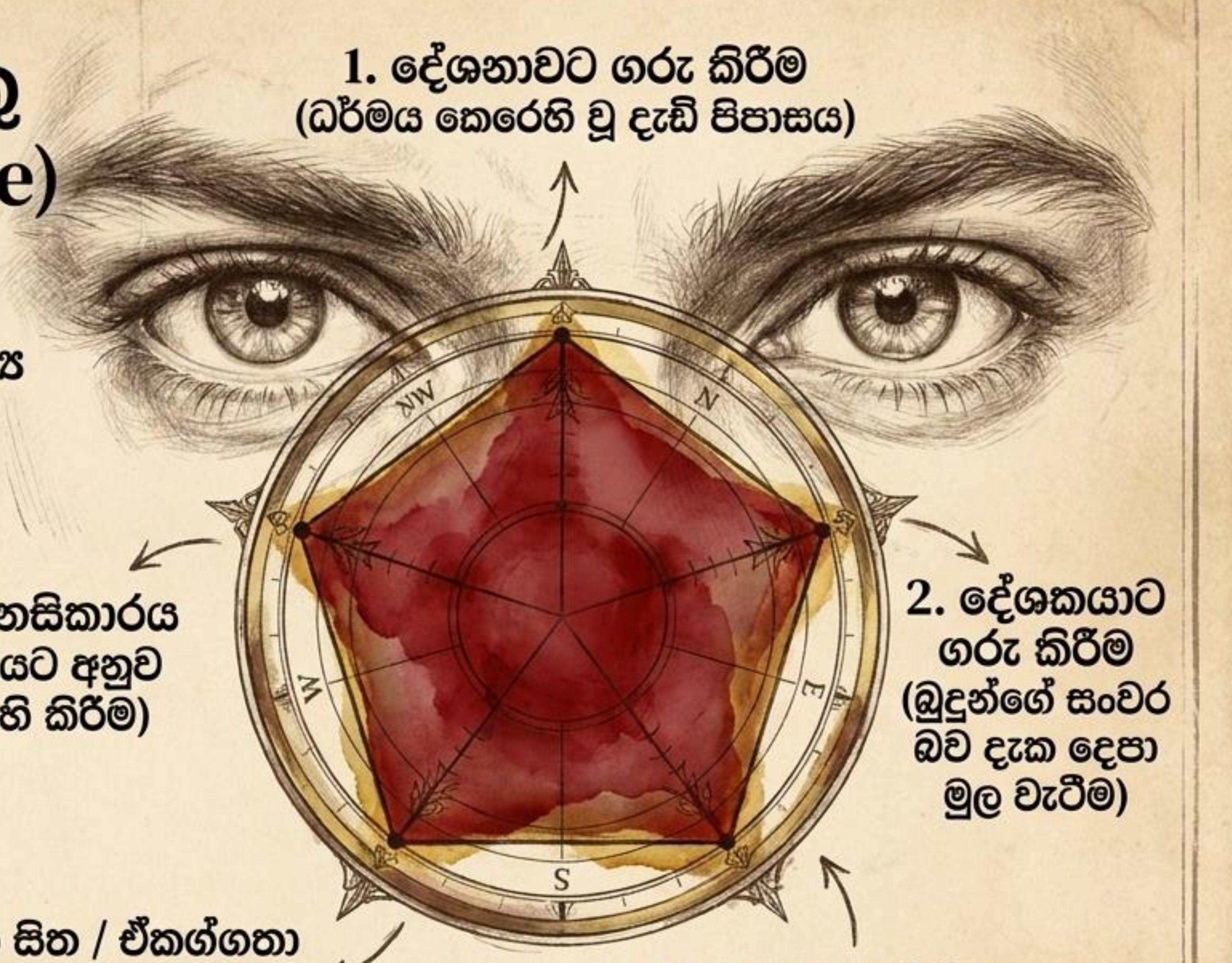
පරම අවවාදය (The Ultimate Instruction)

බාහිය, ඔබ මෙසේ හික්මීය යුතුයි:
දකින දෙයෙහි දැකීම පමණක්ම වේවා.
ඇසෙන දෙයෙහි ඇසීම පමණක්ම වේවා.
දැනෙන දෙයෙහි දැනීම පමණක්ම වේවා.
සිතන දෙයෙහි සිතීම පමණක්ම වේවා.

එවිට ‘ඔබ’ ඒ හා සම්බන්ධ නොවේ. ඔබ එහි නැත.
ඔබ මෙතැනත් නැත, එතැනත් නැත, ඒ අතරත් නැත.
මෙයම දුක්ඛයේ නිමාවයි.’ (Ud 1:10)

හිස් මනසකින් පැමිණීයෙකු නොවේ (Not a Blank Slate)

බාහිය ධර්මය ශ්‍රවණය කළේ හිස් මනසකින් නොවේ. ධර්මය අසා අවබෝධ කිරීමට අවශ්‍ය පූර්ව ගුණාංග 5ම (AN 5:151) ඔහු සතු විය:



1. දේශනාවට ගරු කිරීම
(ධර්මය කෙරෙහි වූ දැඩි පිපාසය)

2. දේශකයාට ගරු කිරීම
(බුදුන්ගේ සංවර බව දැක දෙපා මුල වැටීම)

3. තමාට ගරු කිරීම
(චාරිත්‍ර බාධාවක් කර නොගැනීමේ වෛර්යය)

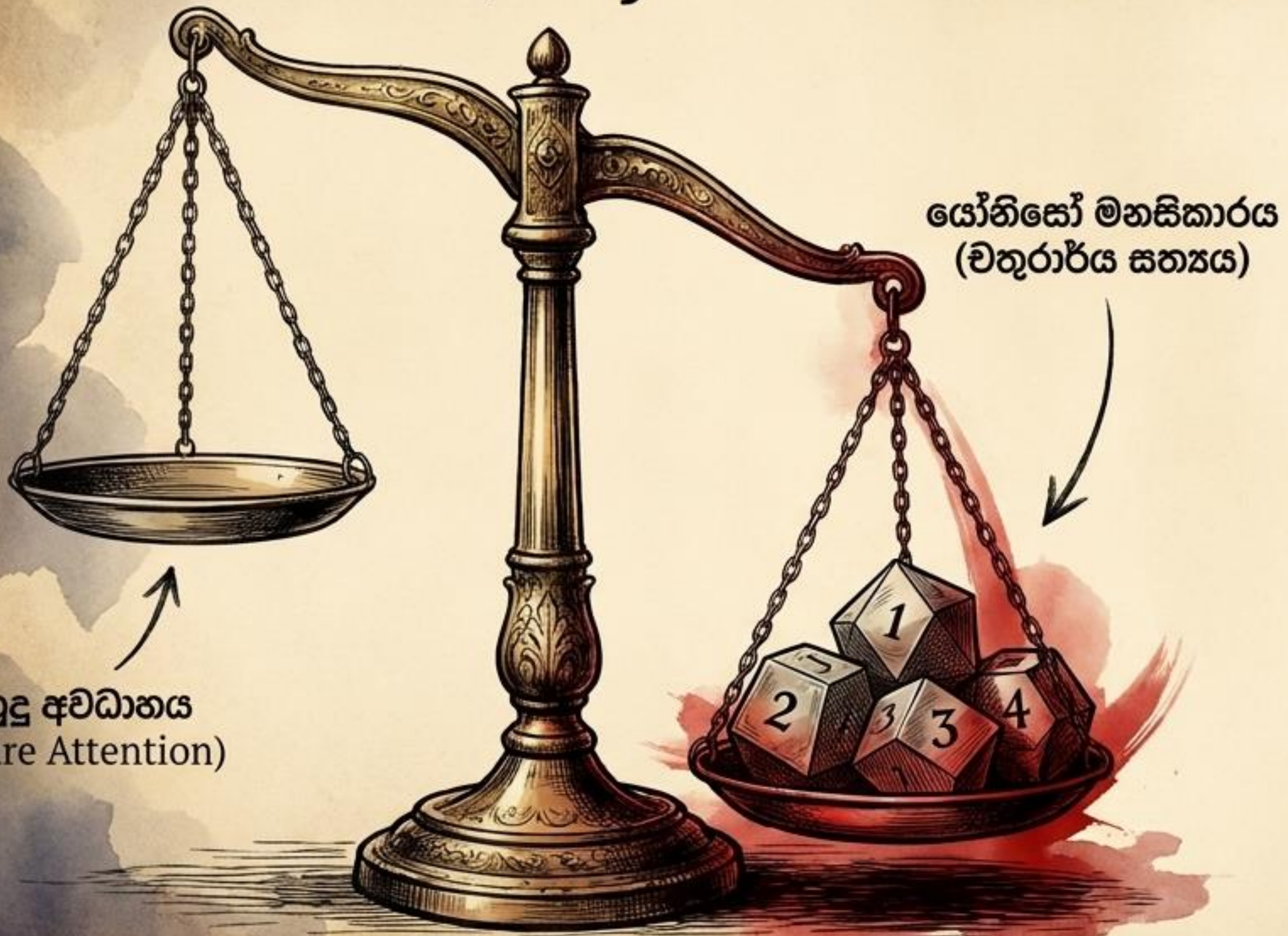
4. සමාධිගත සිත / ඒකග්ගතා
(එක් රැයකින් යොදුන් ගණනක් පැමිණීමේ මානසික ශක්තිය)

5. යෝනිසෝ මනසිකාරය
(චතුරාර්ය සත්‍යයට අනුව නුවණින් මෙනෙහි කිරීම)

නූතන සමාජයේ ජනප්‍රිය වැරදි අර්ථකථන 3
(3 Modern Misinterpretations)

	1. ගැඹුරු සමාධිය: මතය: සමාධිගත සිතකින් අරමුණු දෙස බැලීම පමණක් ප්‍රමාණවත්ය.	ඛණ්ඩනය: බාහියට මුහුදු වෙරළේදීත් ගැඹුරු සමාධියක් තිබුණි. එය පමණක් ප්‍රමාණවත් වූයේ නම් ඔහු එතැදීම රහත් විය යුතුව තිබුණි. (ප්‍රඥාව අවශ්‍ය වේ).
	2. හුදු අවධානය (Bare Attention): මතය: කිසිදු තේරීමකින් තොරව, විනිශ්චයකින් තොරව අරමුණු දෙස බැලීම.	ඛණ්ඩනය: බුදුදහමේ “හුදු අවධානයක්” නැත. අවධානය සැමවිටම යෝනිසෝ හෝ අයෝනිසෝ ලෙස බෙදේ.
	3. ප්‍රපංච කැපීම (Cutting Papañca): මතය: “මම දකිමි” යන සංකල්පීය වරද (Conceptual error) ඉවත් කිරීම.	ඛණ්ඩනය: “මම” යනු හුදු සංකල්පයක් පමණක් නොවේ; එය මුලින් ඇතිවන්නක්ද නොවේ. එය රාගය මත යැපෙන්නකි.

"හුදු අවධානය" අසාර්ථක වන්නේ ඇයි?
(Why “Bare Attention” Fails)



යෝනිසෝ මනසිකාරය
(චතුරාර්ය සත්‍යය)

හුදු අවධානය
(Bare Attention)

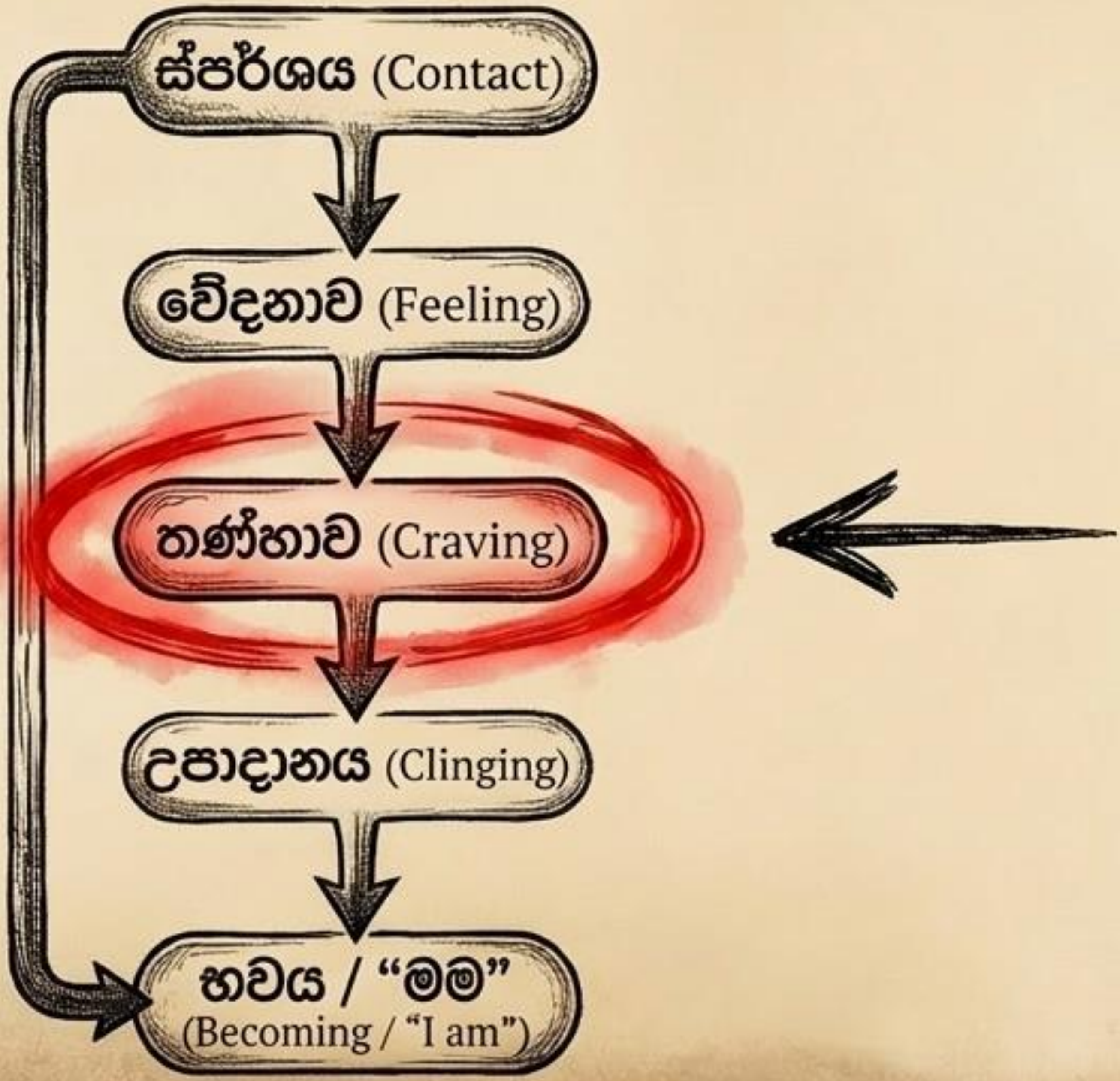
රාමුවක් නොමැති වීම:
චතුරාර්ය සත්‍යයේ රාමුව (Conceptual framework) නොමැතිව "හුදු අවධානයට" ප්‍රශ්න ඇසීමක් කළ නොහැක. බුදුන් වහන්සේගේ අවබෝධය පවා ගොඩනැගුණේ නිවැරදි ප්‍රශ්න ඇසීම (MN 2) මතය.

තේරීම් රහිත වීම ප්‍රයෝගික නොවේ:
පටිච්ච සමුප්පාදයට අනුව සෑම අවධානයක්ම පෙර සාධක මගින් හැඩගැසේ. එබැවින් විනිශ්චයකින් තොර (Choiceless) හුදු අවධානයක් යනු ප්‍රායෝගිකව කළ නොහැක්කකි.
"කුමක් අත්හළ යුතුද, කුමක් දියුණු කළ යුතුද" යන්න තීරණය කිරීමට වටිනාකම් විනිශ්චයන් (Value judgments) අත්‍යවශ්‍ය වේ.

"මම වෙමි" යන්නෙහි ව්‍යූහය

(The Anatomy of “I Am”)

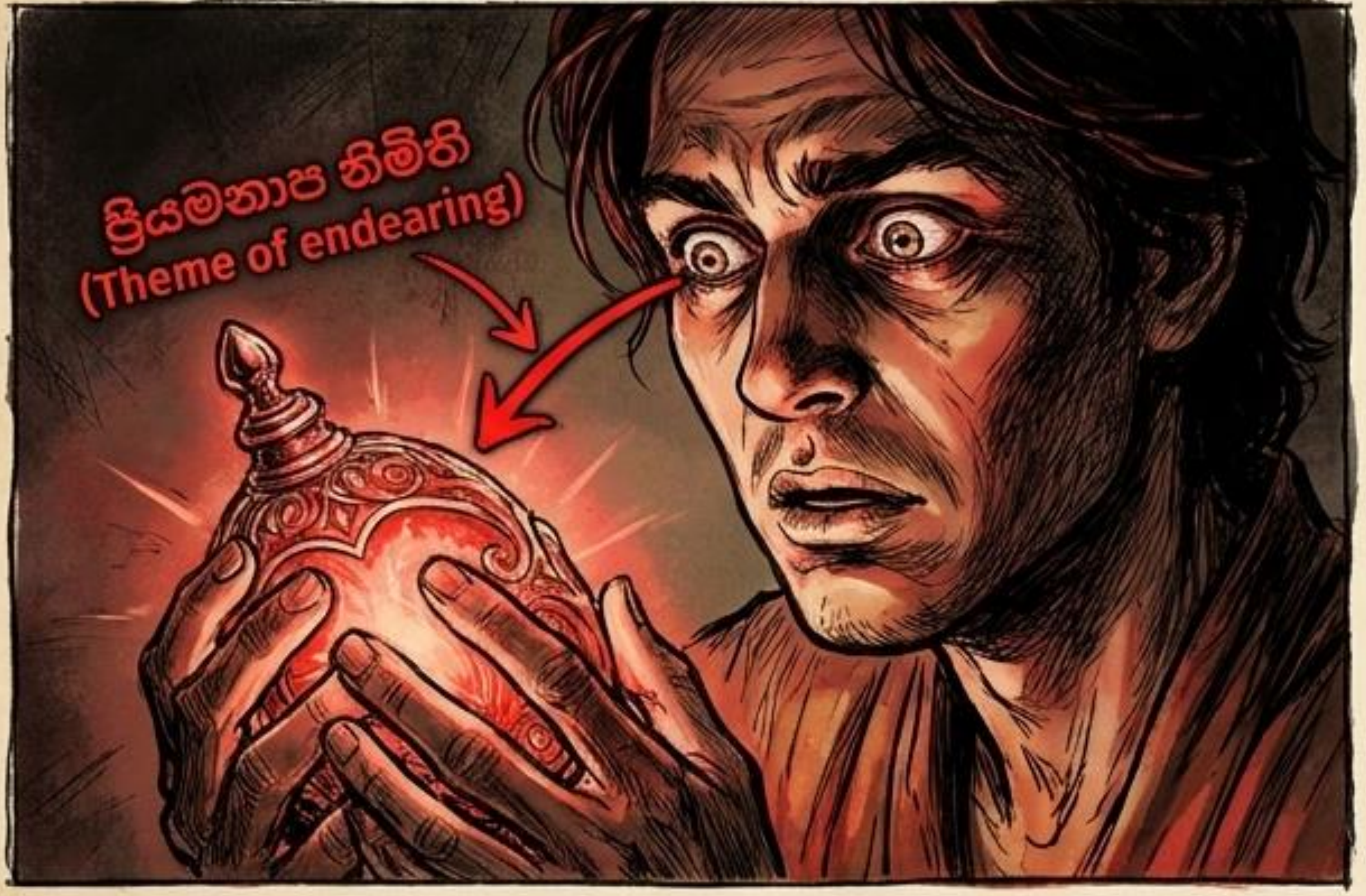
පටිච්ච සමුප්පාදයට අනුව (SN 12:2), “මම” යන සංකල්පය අරමුණක් දුටු විගසම හටගන්නක් නොවේ.


ස්පර්ශය (Contact)
වේදනාව (Feeling)
තණ්හාව (Craving)
උපාදානය (Clinging)
භවය / “මම”
(Becoming / “I am”)

නිගමනය:
අනන්‍යතාවය (Identity)
නිර්මාණය වන්නේ තණ්හාවට
සහ රාගයට සේවය කිරීම සඳහාය.
එබැවින්
ගැටලුව විසඳීමට නම් “මම” යන
සංකල්පයට පහර දෙනවාට වඩා,
එය පෝෂණය කරන ‘රාගය’
නැමති මුල සිඳිය යුතුය.

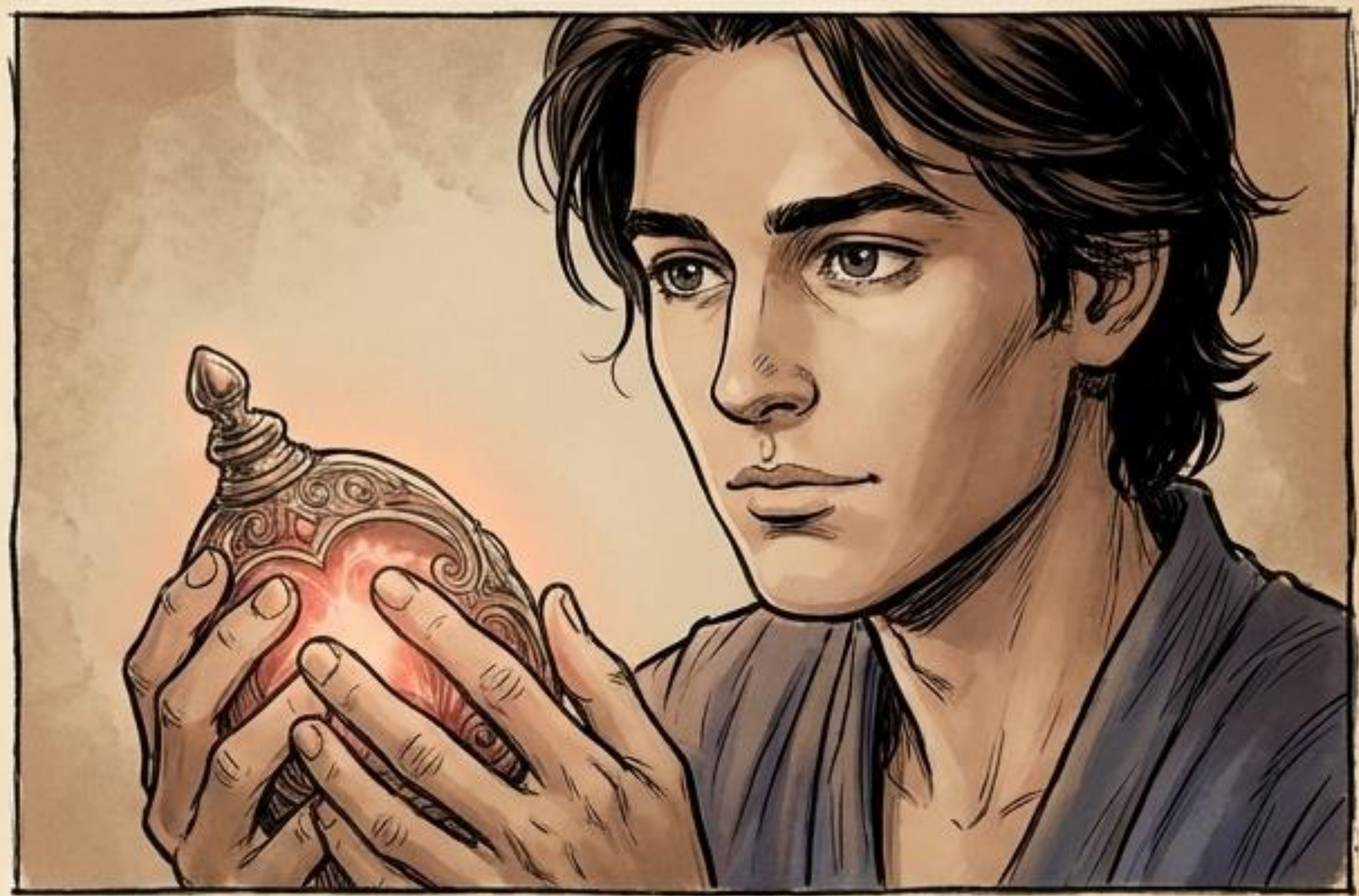
ගැටලුවේ සැබෑ මුලය: රාගය (The Root of the Problem: Passion) - SN 35:95 මාළුකපුත්ත සූත්‍ර විග්‍රහය

ගැටලුව: රාගය (The Problem: Passion)



ගැටලුව: අසිහියෙන් යුතුව අරමුණෙහි ඇති "ප්‍රියමනාප බව" (Theme of endearing) සෙවීම හේතුවෙන් රාගය හටගැනීම. මෙය ස්පර්ශටත් පෙර (නාම-රූප අවස්ථාවේදීම) මනස සූදානම් වී ඇති ආකාරයකි.

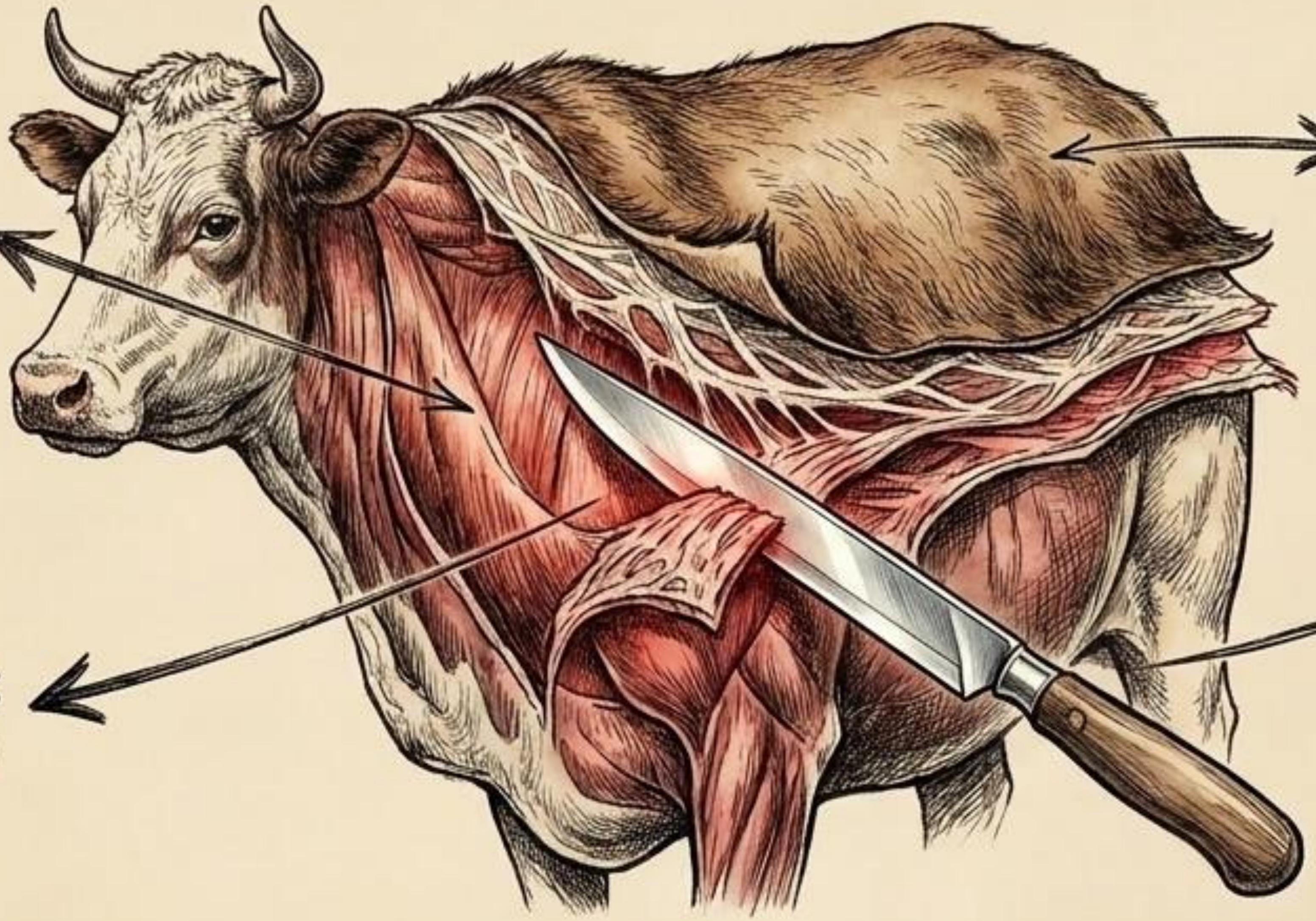
විසඳුම: විරාගය (The Solution: Detachment)



විසඳුම: සිහියෙන් යුතුව (Active memory) නිමිති නොගැනීම සහ විරාගය පුරුදු කිරීම. මනසට එන අරමූණෙහි ඇති ආශ්වාදයට වඩා එහි ඇති ආදීනවය (Drawbacks) දැක, යෝනිසෝ මනසිකාරයෙන් යුතුව එය අත්හැරීම.

ප්‍රඥාව නැමති මුවහත් පිහිය (The Sharp Knife of Discernment)

නන්දක තෙරුන්ගේ ගවයා සහ සම පිළිබඳ උපමාව (MN 146):



අභ්‍යන්තර මස්
(Inner flesh):
ආධ්‍යාත්මික ආයතන 6
(ඇස, කන ආදිය).

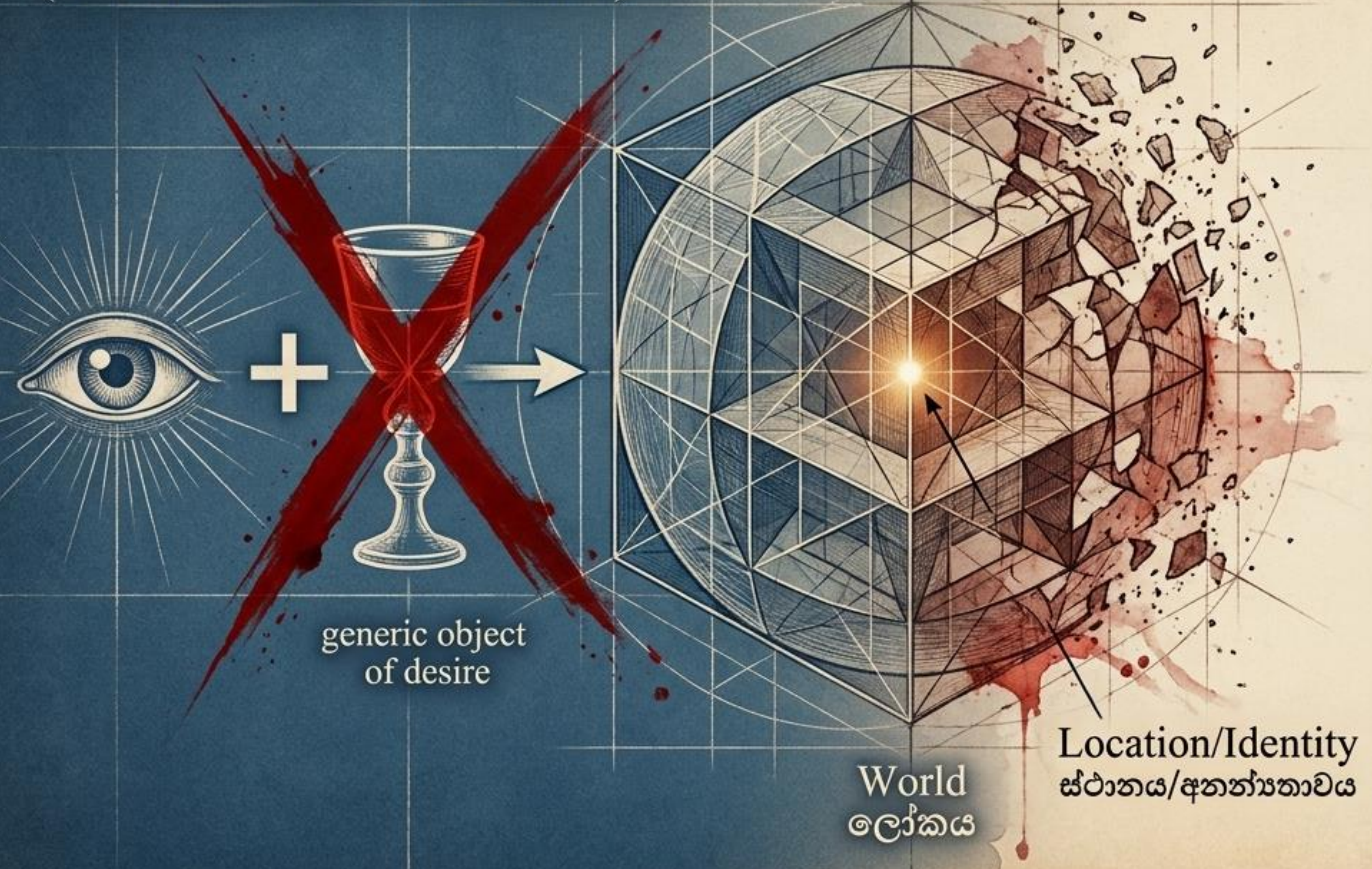
බාහිර සම (Outer hide):
බාහිර ආයතන 6
(රූප, ශබ්ද ආදිය).

සම්බන්ධක පටක
(Connective tissues):
නන්දිරාගය (Passion
& Delight).

මුවහත් පිහිය
(Sharp Knife):
ආර්ය ප්‍රඥාව.

විවරණය: රහතන් වහන්සේ ලෝකය (සම) හෝ මනස (මස්) විනාශ නොකරයි. උන්වහන්සේ සිදුකරන්නේ ඒ දෙක යා කර බැඳ තබන ‘රාගය’ නැමති පටකය පමණක් ප්‍රඥාවෙන් කපා ඉවත් කිරීමයි. එවිට ලෝකය සහ මනස වෙන්ව පවතී.

“ස්ථානය” පිළිබඳ සංකල්පය
(The Architecture of Location)


generic object of desire
World
ලෝකය
Location/Identity
ස්ථානය/අනන්‍යතාවය

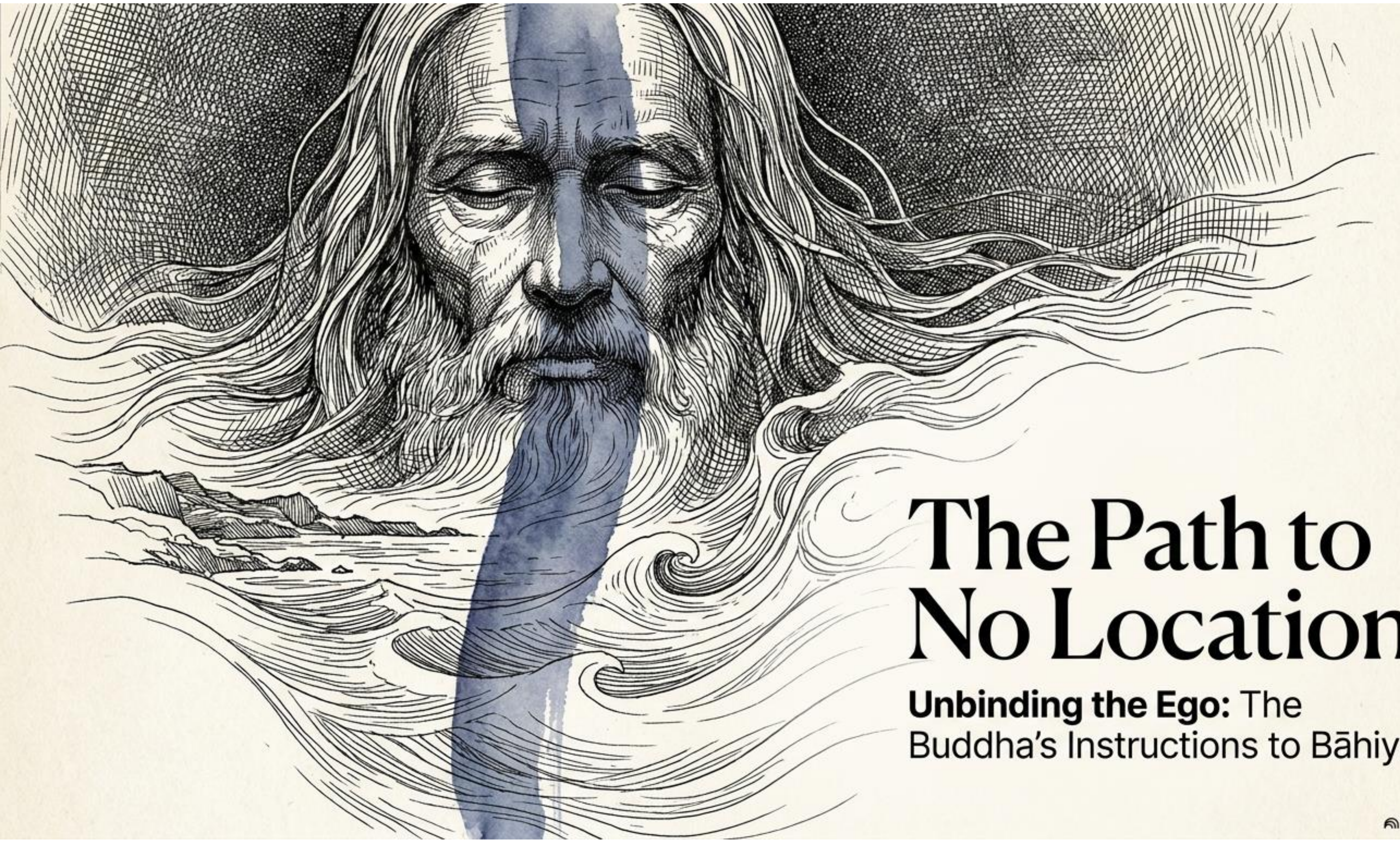
- බුදුරජාණන් වහන්සේ දේශනා කළ අයුරින් තණ්හාව යනු “ස්ථානයක්” (Location) නිර්මාණය කරන්නකි.
- ඔබ යම් අරමුණකට (භෞතික හෝ මානසික) ඇලුම් කරන විට, එම අරමුණ පවතින ලෝකය තුළ ඔබගේ අනන්‍යතාවයක් ගොඩනැගේ (Becoming/භවය). ඔබ එහි “ස්ථාපිත” වේ.
- තණ්හාව මුලිනුපුටා දැමූ විට, අරමුණෙහි “ඔබ” නැත. භවයක් නොමැති බැවින් රැඳී සිටීමට හෝ යාමට තැනක් නැත. අවකාශයෙන් සහ කාලයෙන් මිදීම යනු එයයි.

ස්ථානයක් නොමැති මානය: පරම නිදහස
(Released Everywhere: The Dimension of No Location)

“දකින දෙයෙහි දැකීම පමණක්” ඇති විට, ඉන්ද්‍රියයන් අක්‍රිය වීමක් සිදු නොවේ;
සිදුවන්නේ අරමුණ කෙරෙහි රාගයක් නොමැති වීමයි (Disjoined from the senses).

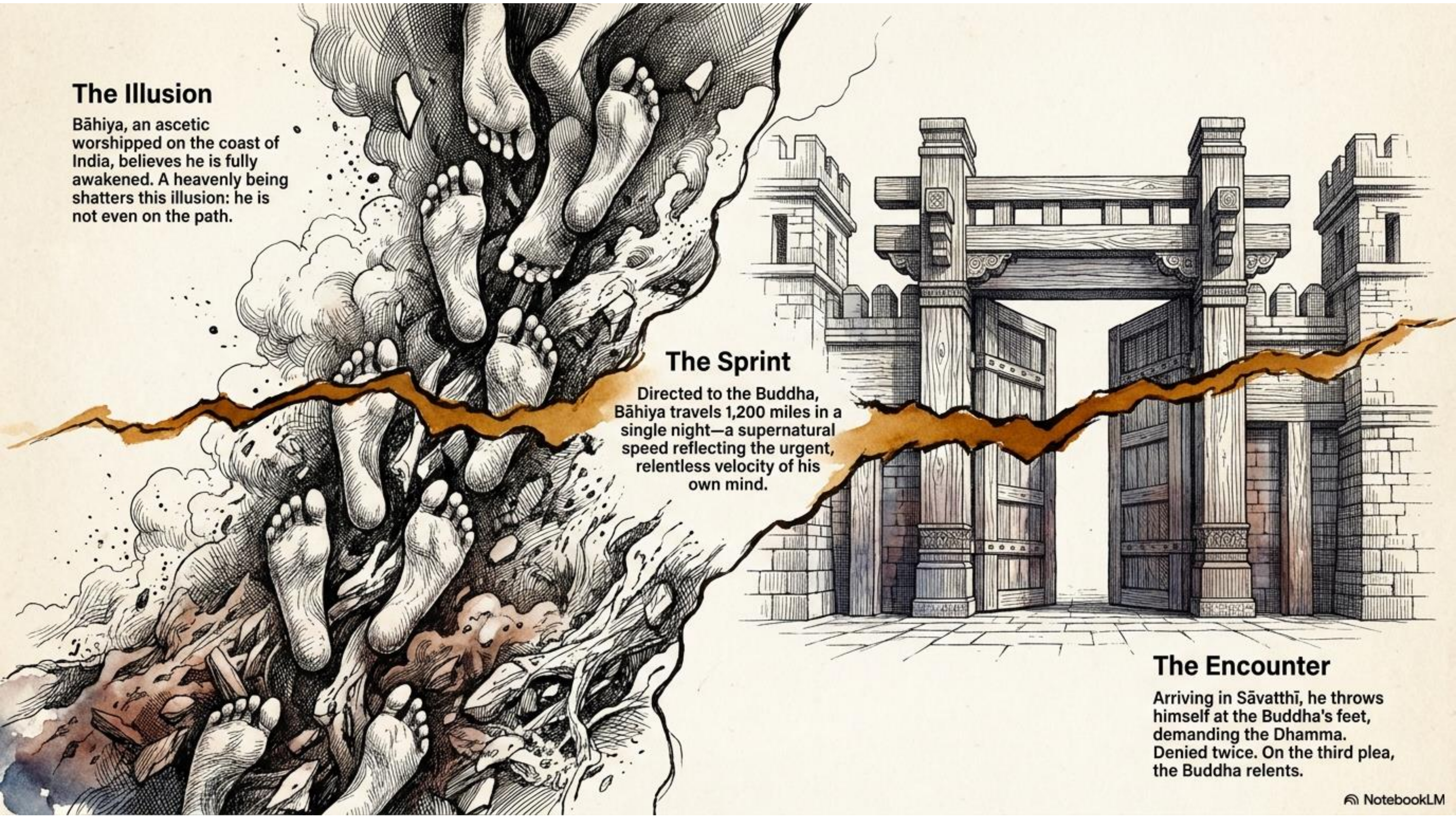
එබැවින් එතැන 'ඔබ' නැත. එය මෙතැසත් නොවන, එතෘත් නොවන,
සකලවිධ අවකාශයෙන් හා කාලයෙන් මිදුණු පරම නිදහසයි (Neither here nor yonder).

බාහිය දාරුචීරීය ක්ෂණයකින් අවබෝධ කළේ මෙයයි.
ගැටලුව වූයේ රාගය බවත්, එය පෝෂණය කරන මුලටම පහර දිය යුතු බවත් ඔහු දුටුවේය.
එය සර්ව සම්පූර්ණ ප්‍රායෝගික ක්‍රියාදාමයකි. (Ud 8:1)



The Path to No Location

Unbinding the Ego: The Buddha's Instructions to Bāhiya



The Illusion

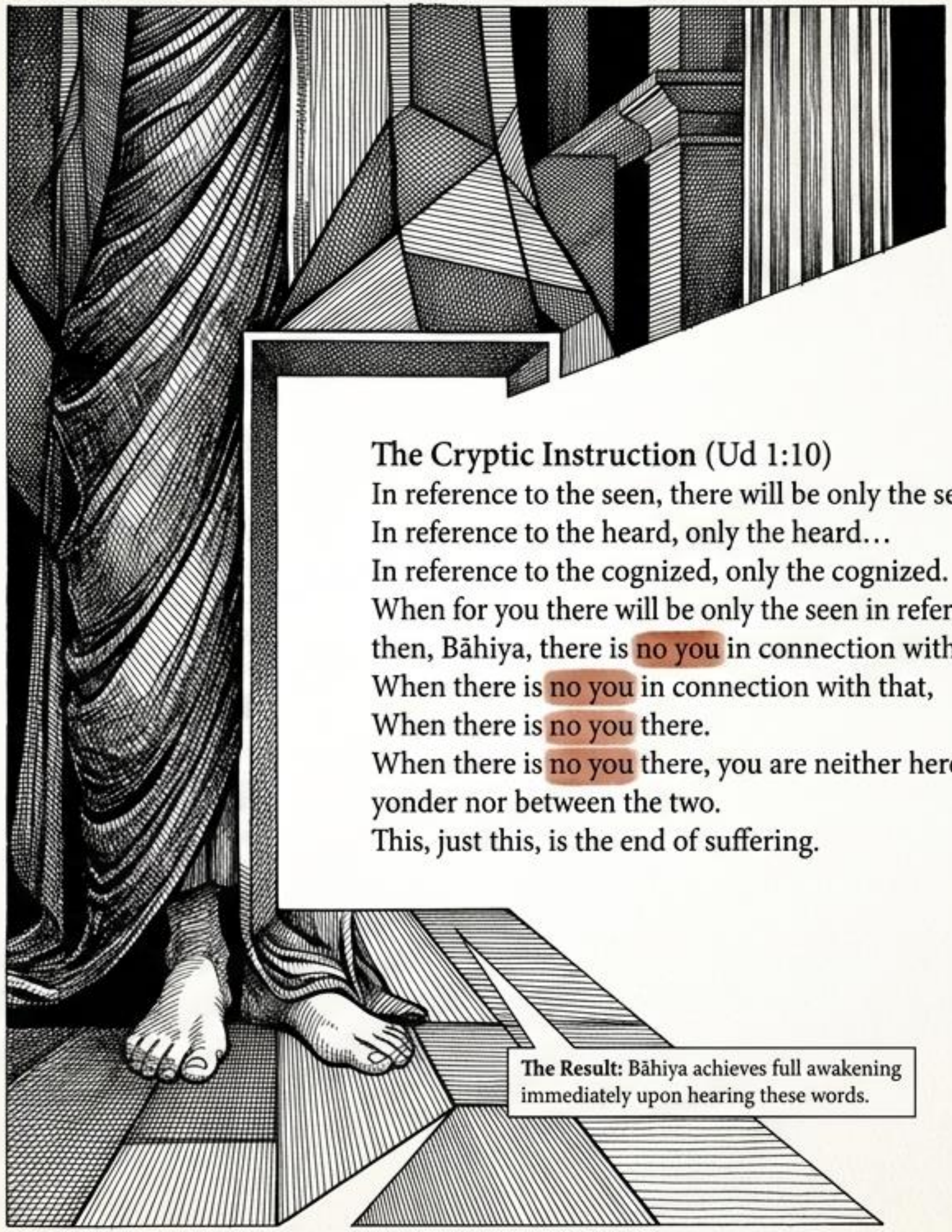
Bāhiya, an ascetic worshipped on the coast of India, believes he is fully awakened. A heavenly being shatters this illusion: he is not even on the path.

The Sprint

Directed to the Buddha, Bāhiya travels 1,200 miles in a single night—a supernatural speed reflecting the urgent, relentless velocity of his own mind.

The Encounter

Arriving in Sāvatthī, he throws himself at the Buddha's feet, demanding the Dhamma. Denied twice. On the third plea, the Buddha relents.

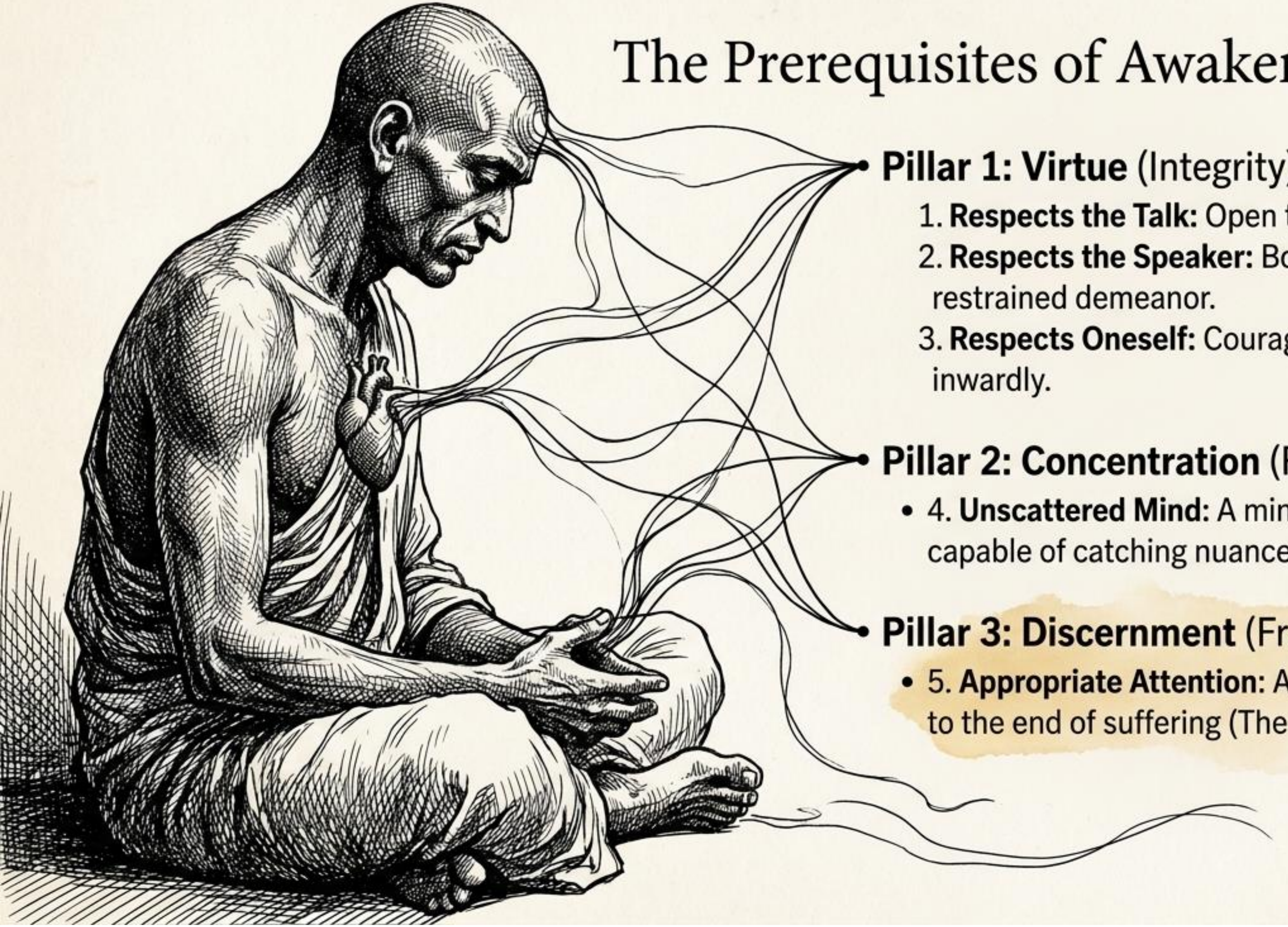


The Cryptic Instruction (Ud 1:10)

In reference to the seen, there will be only the seen.
In reference to the heard, only the heard…
In reference to the cognized, only the cognized.
When for you there will be only the seen in reference to the seen…
then, Bāhiya, there is no you in connection with that.
When there is no you in connection with that,
When there is no you there.
When there is no you there, you are neither here nor
yonder nor between the two.
This, just this, is the end of suffering.

The Result: Bāhiya achieves full awakening immediately upon hearing these words.

The Prerequisites of Awakening (AN 5:151)



- **Pillar 1: Virtue** (Integrity)
  1. **Respects the Talk:** Open to True Dhamma.
  2. **Respects the Speaker:** Bows to the Buddha's restrained demeanor.
  3. **Respects Oneself:** Courage to apply the lessons inwardly.
- **Pillar 2: Concentration** (Focus)
  - 4. **Unscattered Mind:** A mind gathered into one, capable of catching nuances.
- **Pillar 3: Discernment** (Framing)
  - 5. **Appropriate Attention:** Asking questions conducive to the end of suffering (The Four Noble Truths).

The Three Modern Misconceptions

Theory 1: Deep Concentration

Viewing seeing from a purely concentrated state.

The Fatal Flaw

Bāhiya already possessed profound concentration. Concentration without active discernment is insufficient to trigger awakening.

Theory 2: Bare Attention

Choiceless awareness, free from judgment.

The Fatal Flaw

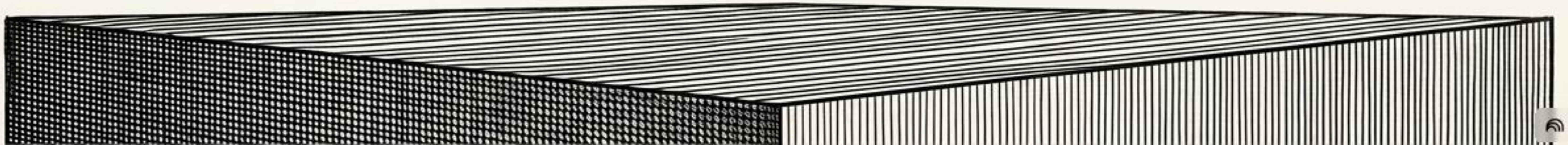
Impossible within dependent co-arising. The Buddha never taught bare attention; appropriate attention explicitly requires choices, framing, and value judgments.

Theory 3: Cutting out ‘I am’

Treating identity as a mere conceptual error.

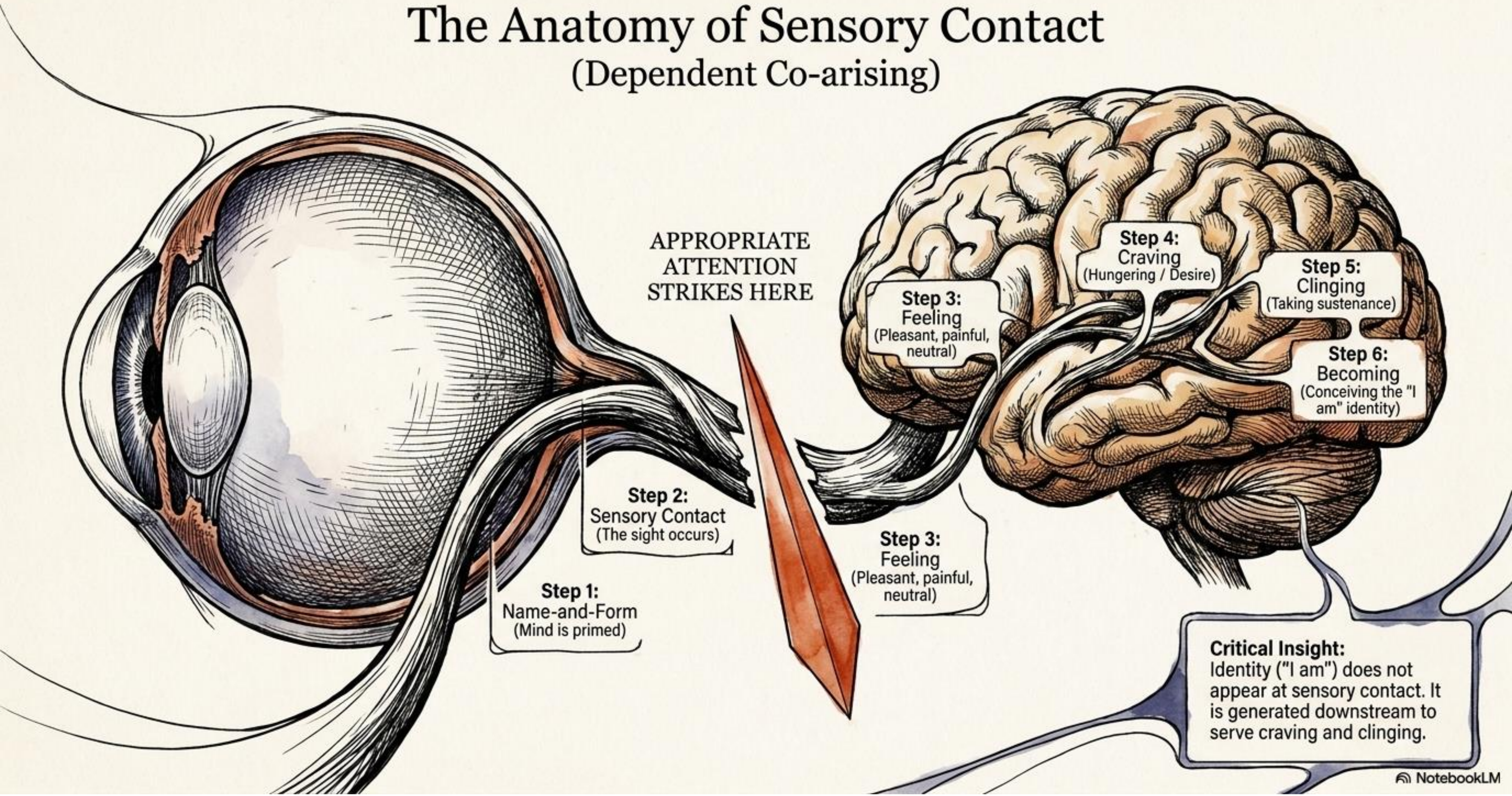
The Fatal Flaw

It acts too late. Dropping the ‘I am’ ignores the underlying passion and craving that necessitated the creation of the ‘I am’ in the first place.



The Anatomy of Sensory Contact

(Dependent Co-arising)



Step 1:
Name-and-Form
(Mind is primed)

Step 2:
Sensory Contact
(The sight occurs)

APPROPRIATE ATTENTION STRIKES HERE

Step 3:
Feeling
(Pleasant, painful, neutral)

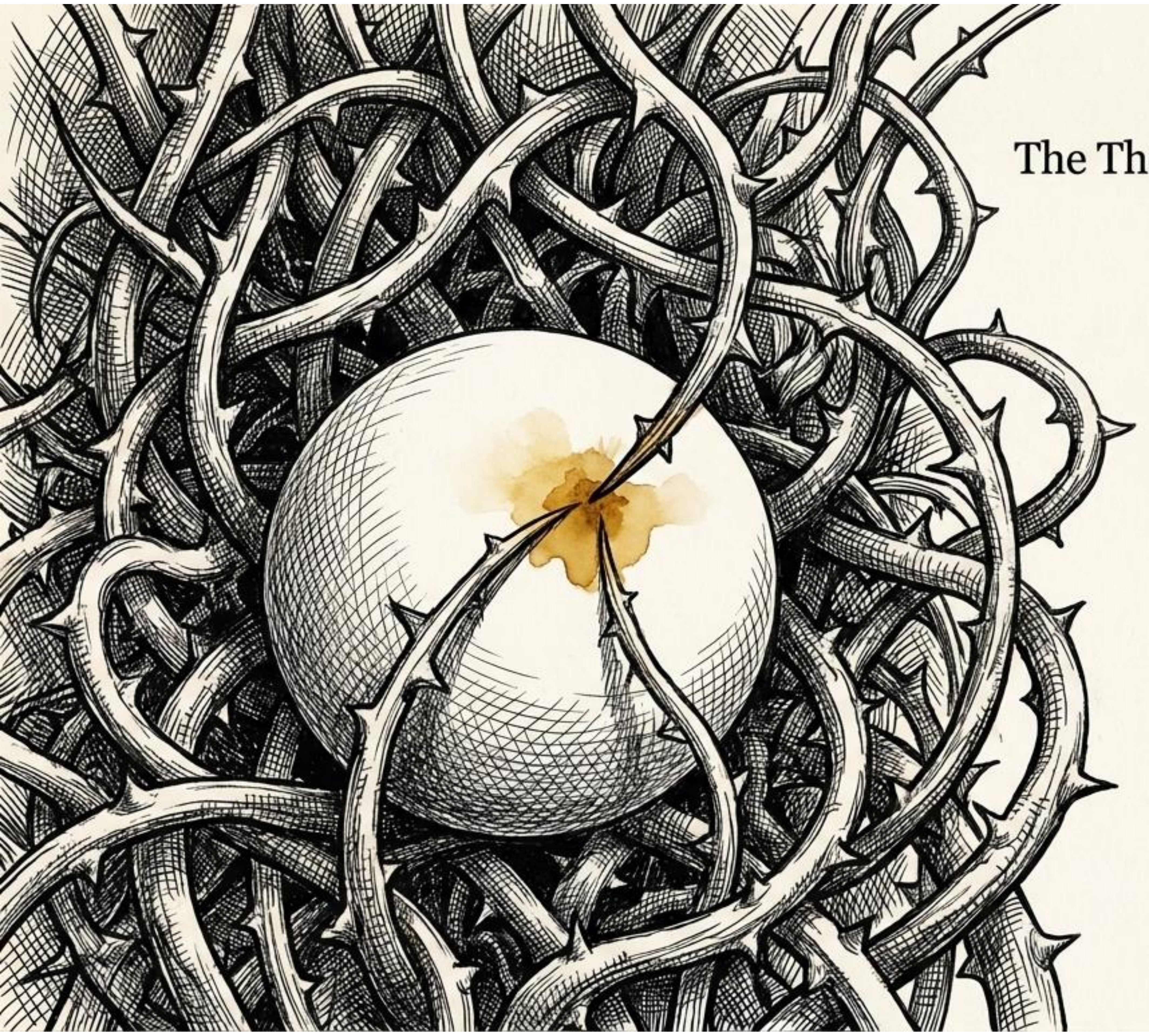
Step 3:
Feeling
(Pleasant, painful, neutral)

Step 4:
Craving
(Hungering / Desire)

Step 5:
Clinging
(Taking sustenance)

Step 6:
Becoming
(Conceiving the "I am" identity)

Critical Insight:
Identity ("I am") does not appear at sensory contact. It is generated downstream to serve craving and clinging.



The True Target:

The Theme of the Endearing (SN 35:95)

The Problem

Passion is sparked by attending to the 'theme of endearing'—actively looking for something desirable in a sight, often before the sight even fully registers.

The False Target

You cannot simply attack the 'I am' directly. It is a symptom.

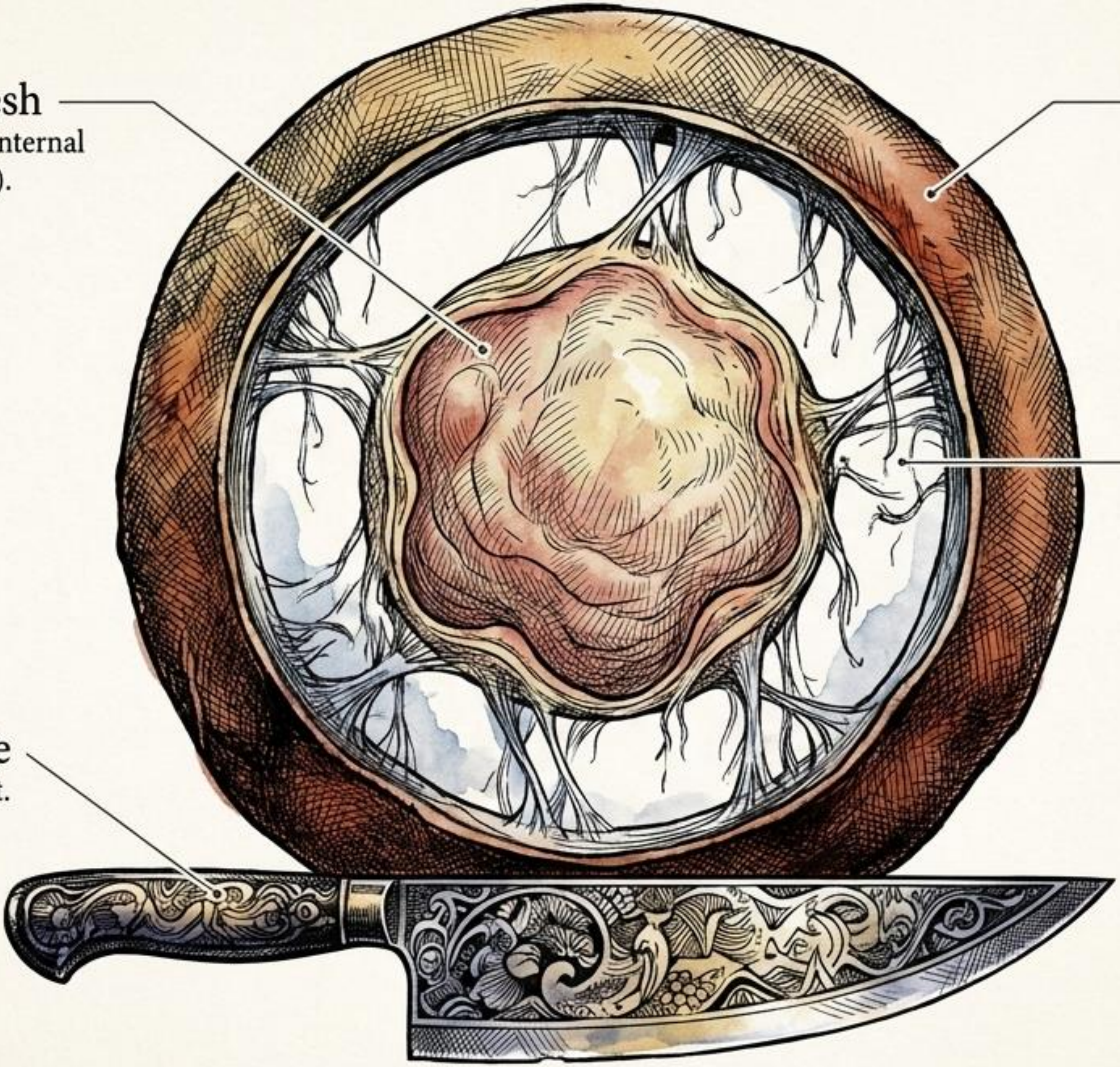
The True Target

You must intercept the passion that the ' I am' is generated to serve. Cut the vine before it takes hold.

Active Mindfulness

The solution is not non-judging acceptance. Mindfulness is active memory: remembering to weigh the brief allure of the object against the heavy drawbacks (greed, annoyance, stress) of falling for it.

The Butcher's Knife (Ven. Nandaka's Simile - MN 146)



The Inner Flesh
Represents the six internal senses (mind/body).

The Outer Hide
Represents the six external senses (the physical world).

The Connective Tissue
Represents passion and delight.

The Sharp Knife
Represents noble discernment.

The Mechanism: A skilled butcher severs the connective tissue without damaging flesh or hide. When reassembled, it looks whole but is entirely disjoined.

An awakened being processes the physical world and uses concepts like 'I', but the tissue of passion is severed.

The Mechanics of Location (SN 22:54)

The Collapse of Space and Time

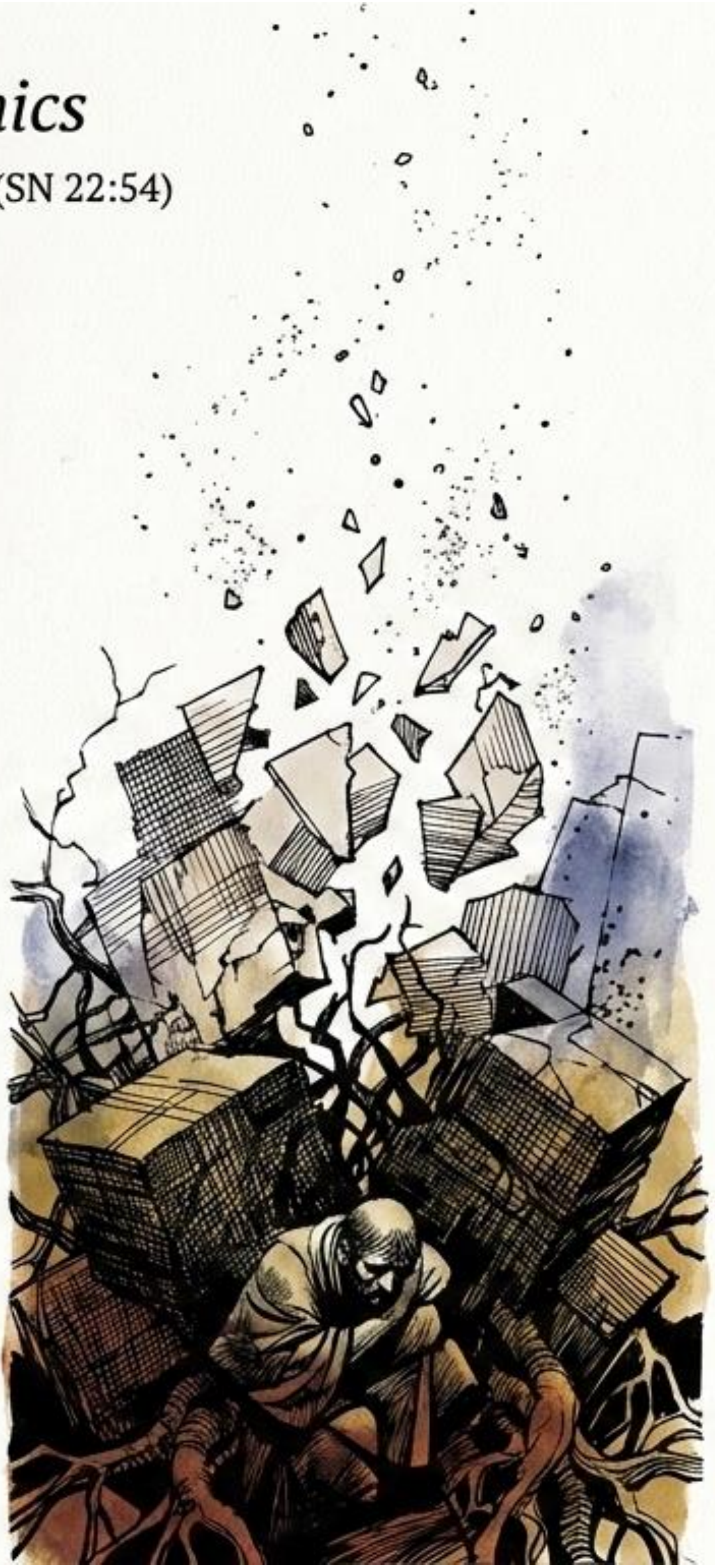
Without craving, no Becoming forms. With no identity, there is no place to stay, and nowhere to go. Location dissolves.

The Trap of Becoming

Taking on this identity establishes consciousness in a specific, anchored mental or physical location.

Craving Creates Worlds.

Craving acts as a creator of locations. When you desire an object, you identify the world where it exists, and assume an identity within that world ("Becoming").



The Grand Synthesis: No Location

Intercept the Passion

By using active discernment to intercept the 'theme of the endearing' at the exact moment of sight...

Prevent the Becoming

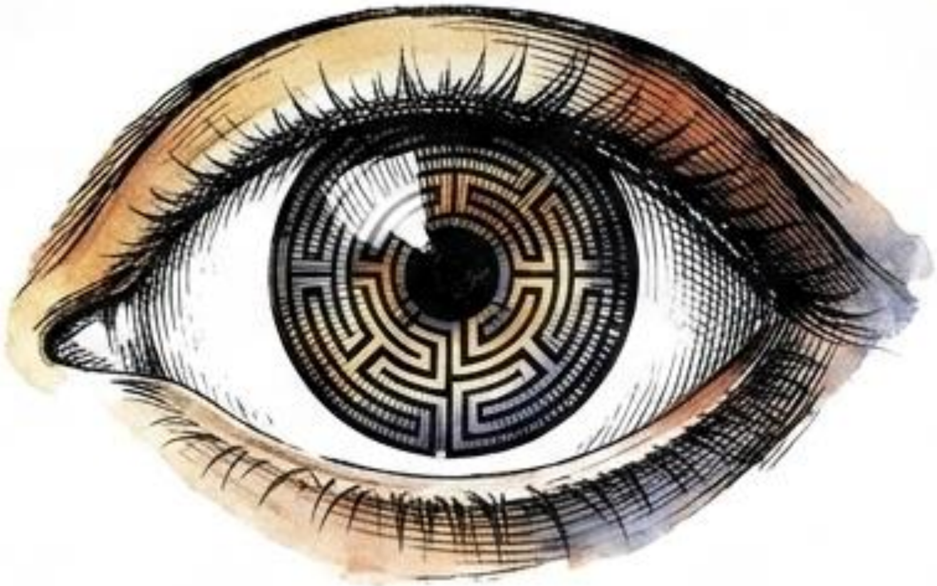
...passion is starved, preventing the creation of a worldly identity ("I am").

Release Everywhere

"When there is no you there, you are neither here nor yonder nor between the two." (Ud 1:10)

Unestablished Consciousness

The senses grow cold. Consciousness operates without a surface. This, just this, is the end of suffering.



Pro-Active Mastery, Not Passive Retreat

The Buddha's instructions to Bāhiya are not a mandate to truncate your mental faculties or retreat into choiceless awareness.

They are a call to skillful, pro-active processing.

You use your faculties wisely to attack suffering exactly where it breeds: the passion that hungers to feed on the senses. When the attack is perfectly targeted, everything else follows in a flash.

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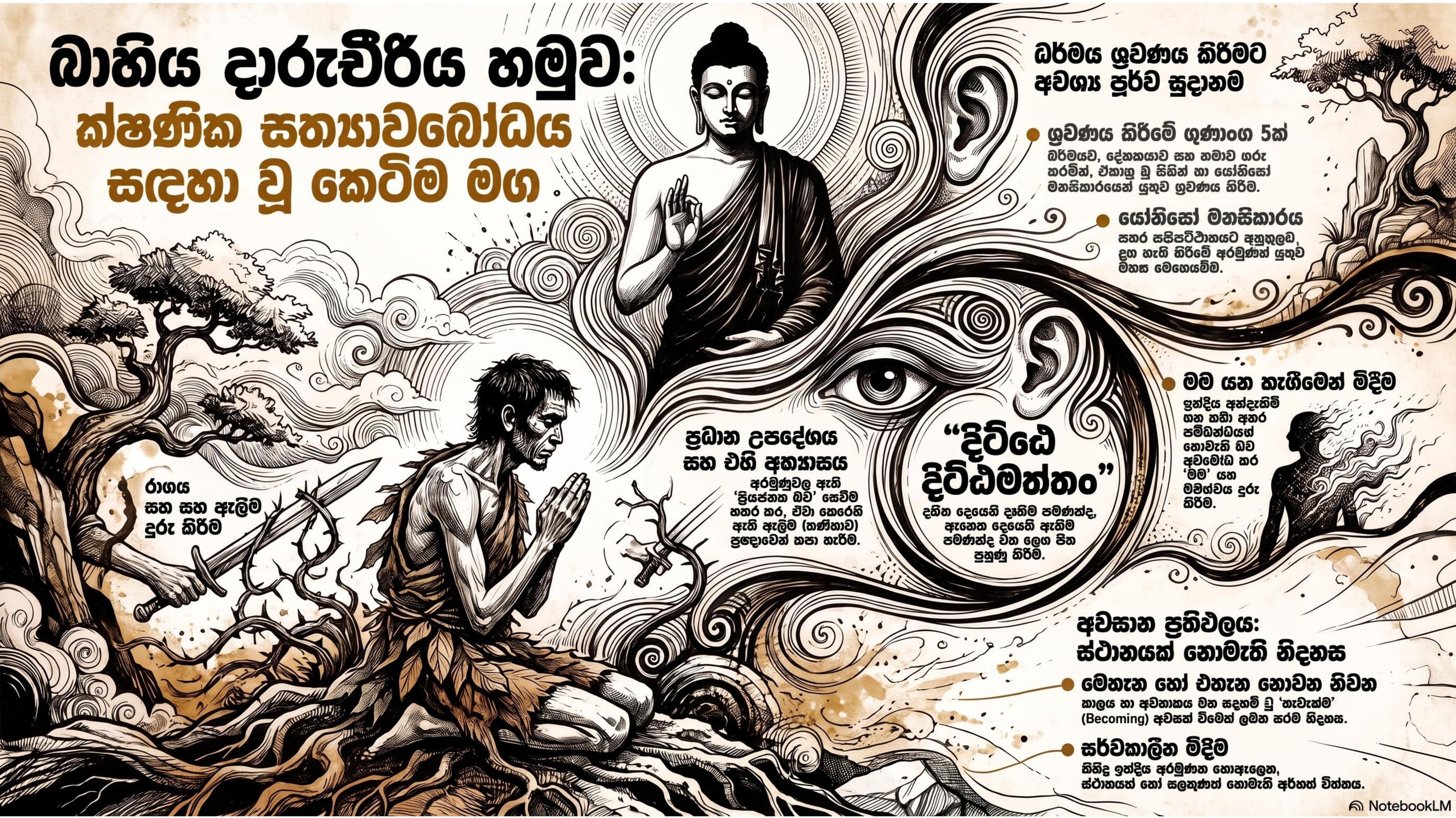

ධර්මය ශ්‍රවණය කිරීමට අවශ්‍ය පූර්ව සුදානම

- **ශ්‍රවණය කිරීමේ ගුණාංග 5ක්**
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“දිට්ඨෙ දිට්ඨමත්තං”

දකිත දෙයෙනි දෘතිම පමණක්ද, ඇනෙත දෙයෙති ඇතිම පමණත්ද වත ලෙග පිත පුහුණු කිරීම.

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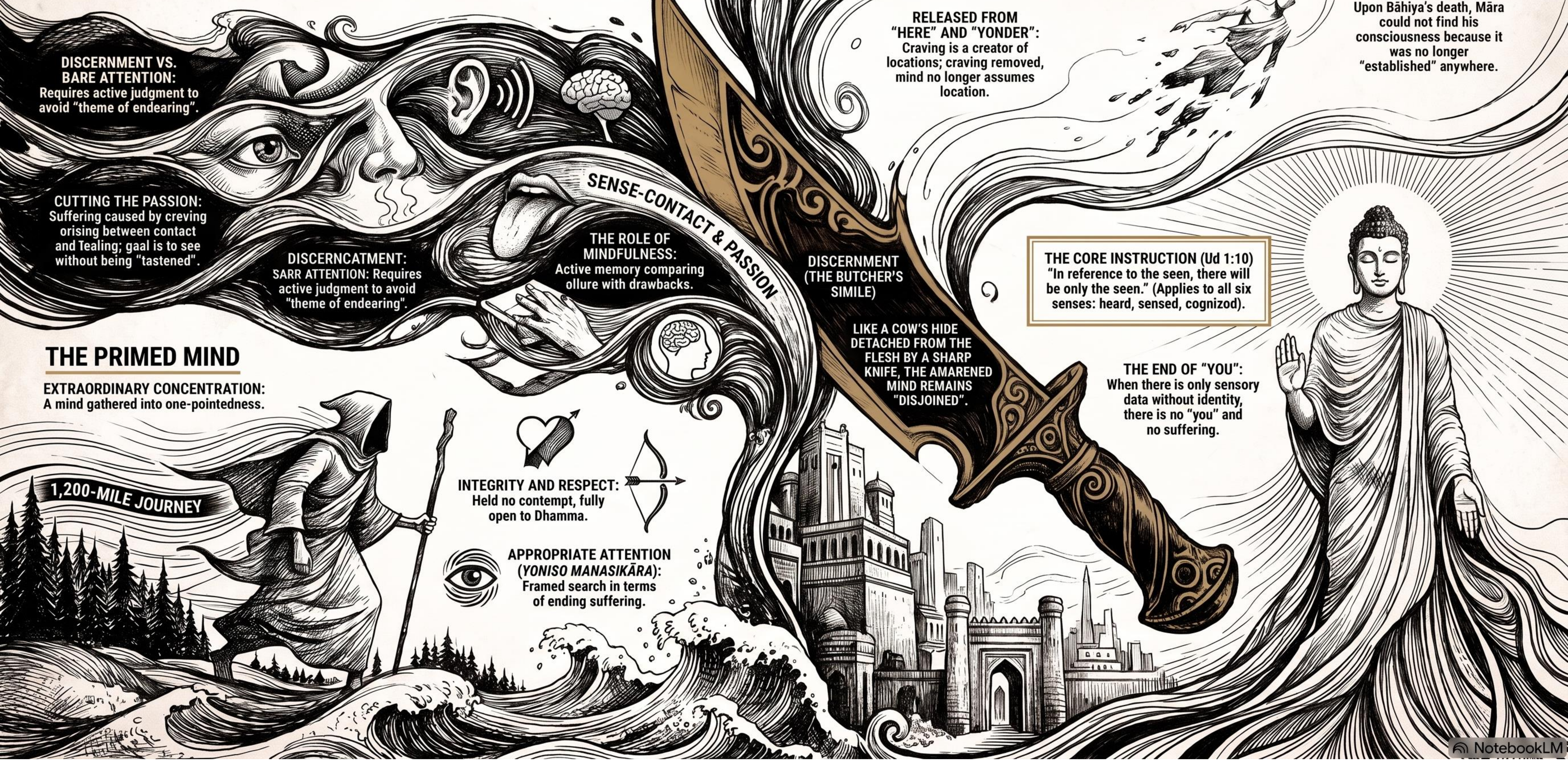
THE PATH TO NO LOCATION:
BĀHIYA’S FLASH OF AWAKENING



DISCERNMENT VS. BARE ATTENTION: Requires active judgment to avoid “theme of endearing”.

CUTTING THE PASSION: Suffering caused by creving orising between contact and Tealing; gaal is to see without being "tastened".

DISCERNCATMENT: SARR ATTENTION: Requires active judgment to avoid "theme of endearing".

SENSE-CONTACT & PASSION

THE ROLE OF MINDFULNESS: Active memory comparing ollure with drawbacks.

THE PRIMED MIND

EXTRAORDINARY CONCENTRATION: A mind gathered into one-pointedness.

1,200-MILE JOURNEY

INTEGRITY AND RESPECT: Held no contempt, fully open to Dhamma.

APPROPRIATE ATTENTION (*YONISO MANASIKĀRA*): Framed search in terms of ending suffering.

DISCERNMENT (THE BUTCHER’S SIMILE)

LIKE A COW’S HIDE DETACHED FROM THE FLESH BY A SHARP KNIFE, THE AMARENED MIND REMAINS "DISJOINED".

THE REWARD: THE END OF LOCATION

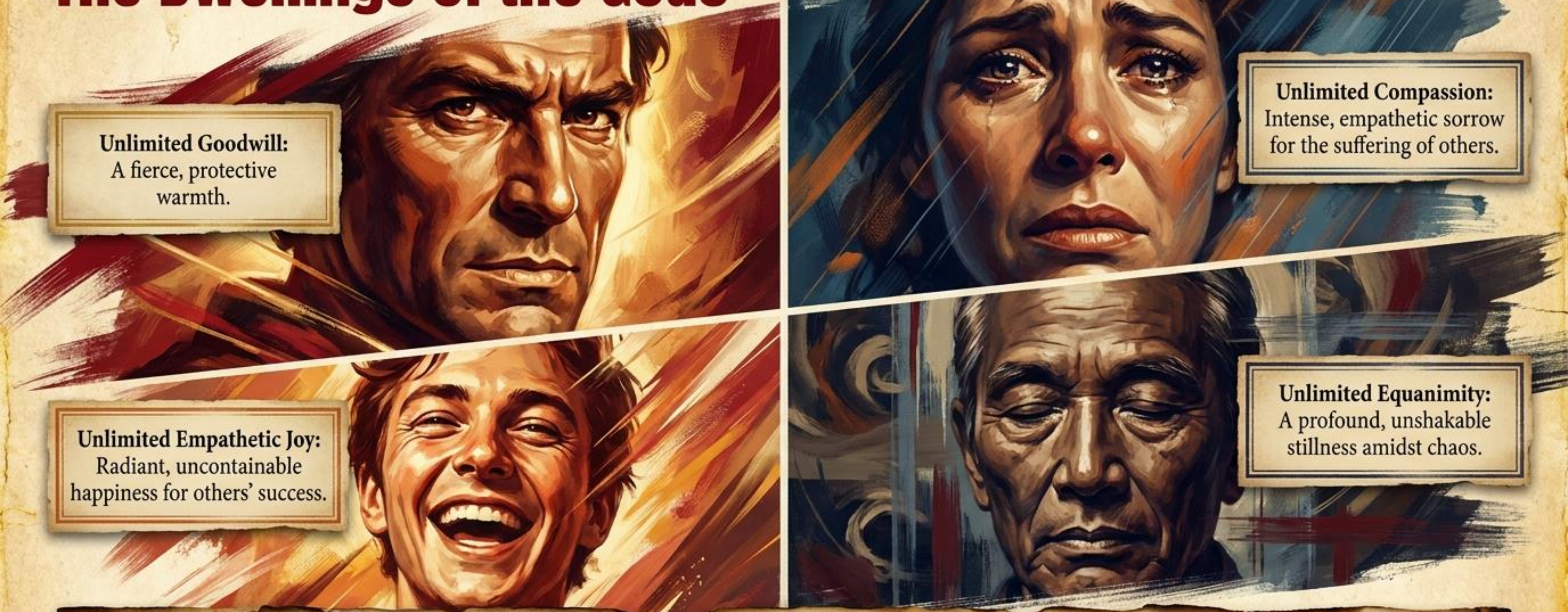
RELEASED FROM “HERE” AND “YONDER”: Craving is a creator of locations; craving removed, mind no longer assumes location.

UNESTABLISHED CONSCIOUSNESS: Upon Bāhiya’s death, Māra could not find his consciousness because it was no longer “established” anywhere.

THE CORE INSTRUCTION (Ud 1:10)
“In reference to the seen, there will be only the seen.” (Applies to all six senses: heard, sensed, cognizod).

THE END OF “YOU”: When there is only sensory data without identity, there is no “you” and no suffering.

The Dwellings of the Gods



Unlimited Goodwill: A fierce, protective warmth.

Unlimited Compassion: Intense, empathetic sorrow for the suffering of others.

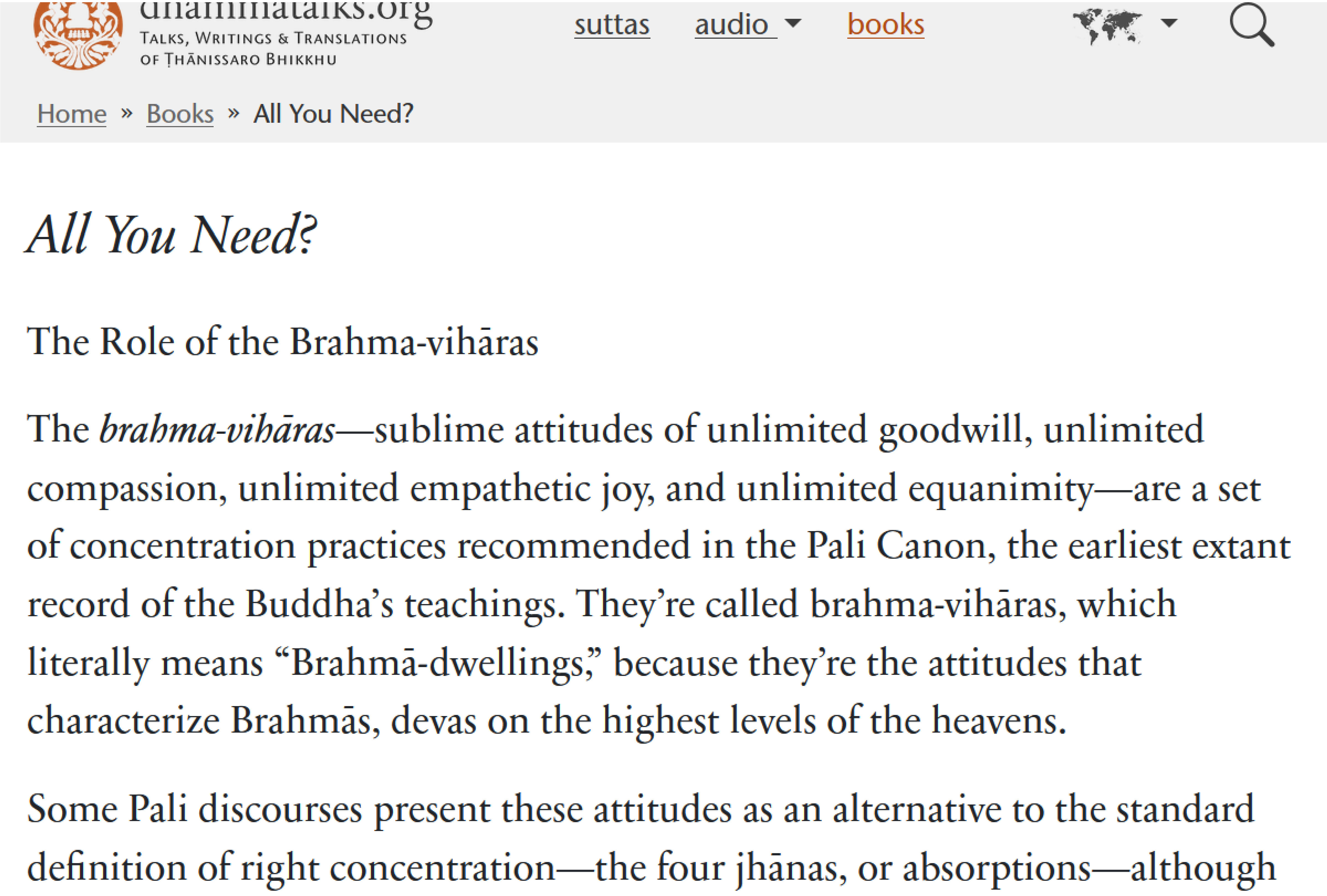
Unlimited Empathetic Joy: Radiant, uncontainable happiness for others’ success.

Unlimited Equanimity: A profound, unshakable stillness amidst chaos.

The Pali Canon calls these the *brahma-vihāras* (Brahmā-dwellings)—the fundamental attitudes characterizing the *devas* residing in the highest levels of the heavens.

https://www.dhammatalks.org/books/uncollected/all-you-need.html

30 eng & sing lesson below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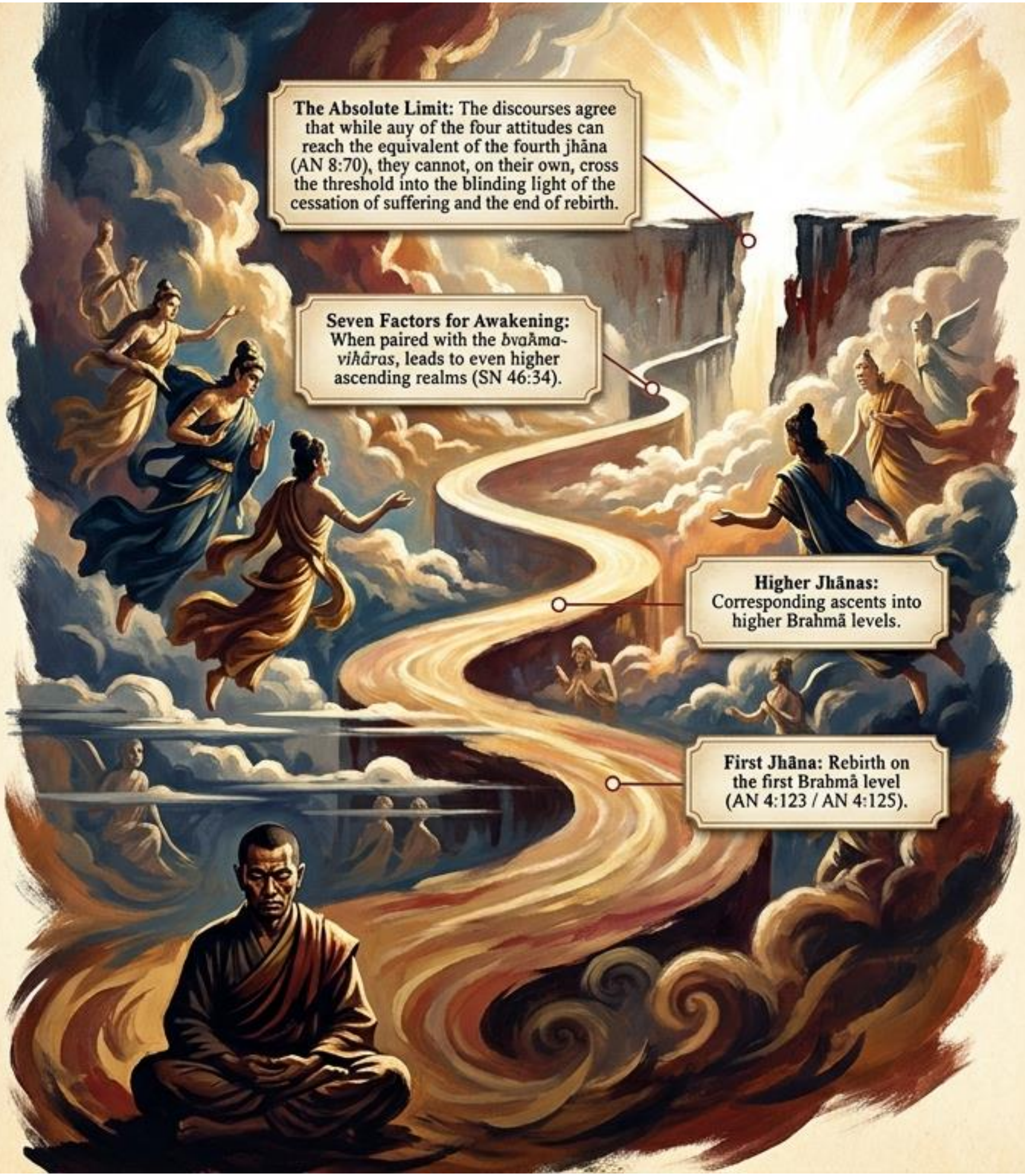
All You Need?

The Role of the Brahma-vihāras

The *brahma-vihāras*—sublime attitudes of unlimited goodwill, unlimited compassion, unlimited empathetic joy, and unlimited equanimity—are a set of concentration practices recommended in the Pali Canon, the earliest extant record of the Buddha's teachings. They're called brahma-vihāras, which literally means "Brahmā-dwellings," because they're the attitudes that characterize Brahmās, devas on the highest levels of the heavens.

Some Pali discourses present these attitudes as an alternative to the standard definition of right concentration—the four jhānas, or absorptions—although

Ascending the Brahmā Heavens



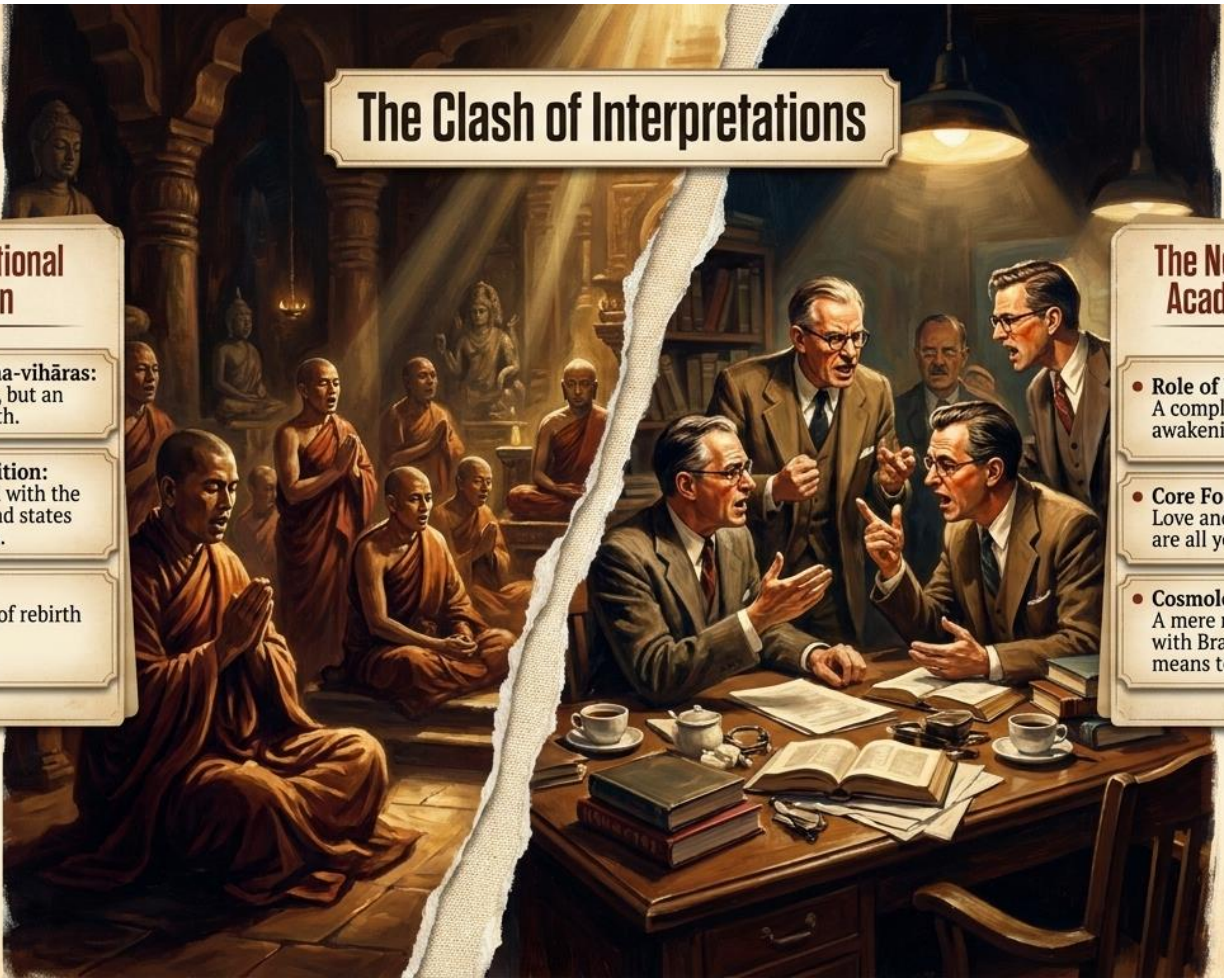
The Absolute Limit: The discourses agree that while auy of the four attitudes can reach the equivalent of the fourth jhāna (AN 8:70), they cannot, on their own, cross the threshold into the blinding light of the cessation of suffering and the end of rebirth.

Seven Factors for Awakening: When paired with the *bvaȟma-viȟāras*, leads to even higher ascending realms (SN 46:34).

Higher Jhānas: Corresponding ascents into higher Brahmā levels.

First Jhāna: Rebirth on the first Brahmā level (AN 4:123 / AN 4:125).

The Clash of Interpretations



The Traditional Canon

- **Role of Brahma-vihāras:** Powerful tools, but an incomplete path.
- **Required Addition:** Must be paired with the analysis of mind states and dispassion.
- **Cosmology:** Literal realms of rebirth that must be transcended.

The New Western Academic View

- **Role of Brahma-vihāras:** A complete path to full awakening on their own.
- **Core Focus:** Love and compassion are all you need.
- **Cosmology:** A mere metaphor; ‘union with Brahmā’ simply means total unbinding.

Redefining Awakening as Metaphor

The Premise:
In DN 13, the Buddha is asked the path to "union with Brahmā." Instead of describing his standard path, he prescribes only the four *brahma-vihāras*.

The Academic Leap:
Modern critics argue that believing in actual Brahmā worlds is "unsophisticated." Therefore, "union with Brahmā" must be a poetic metaphor for *nibbāna* (unbinding).

The Alleged Goal:
This interpretation claims the Buddha discarded India's obsession with metaphysical "Being" in favor of pure ethical intention—making love and compassion the sole center of his teaching.

Contradictions in the Canon

The Flawed Erasure:
The modern view attempts to invalidate passages containing cosmology as “later, inauthentic additions” by monks who misunderstood the Buddha.

The Textual Reality:
The very discourses the new interpretation is based upon explicitly contradict it.

The Canon’s Verdict:
Passages throughout the texts specifically outline what a person must do in the here-and-now to gain awakening—activities entirely absent from the *brahma-vihāras* alone.

The Necessity of Dispassion

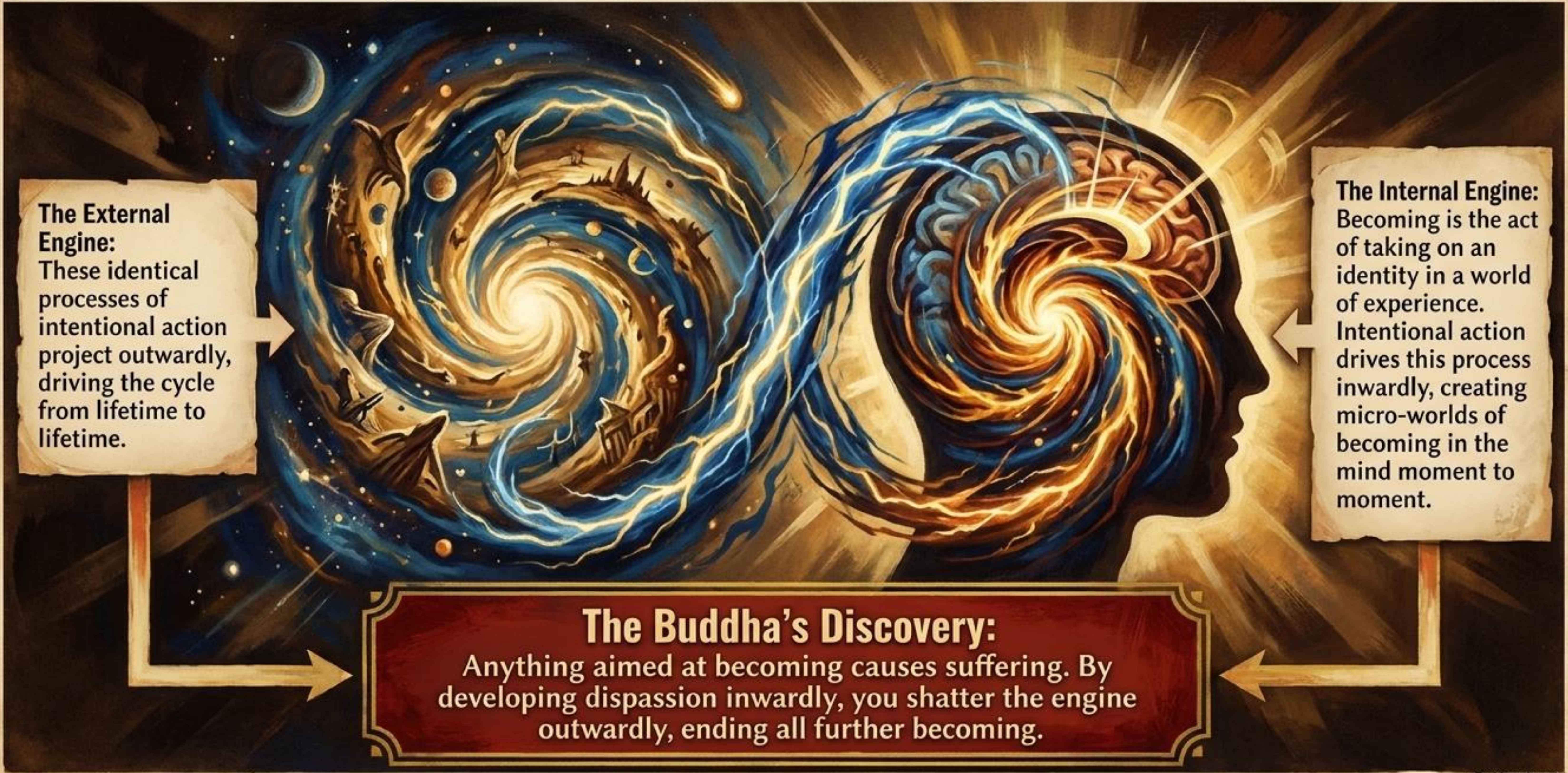
Step 1: The Limit of Sublime Attitudes: They generate profound concentration but do not lead to disenchantment, dispassion, or cessation.

Step 2: The Missing Analysis: To reach awakening, one must analyze mind states into their component factors—the five aggregates.

Step 3: Breaking the Illusion: The practitioner must view these fractured aggregates in terms of inconstancy, stress, and not-self.

Conclusion: The *brahma-vihāras* form an excellent foundation for this analysis, but cannot perform the analysis themselves.

The Dual Cycles of Becoming

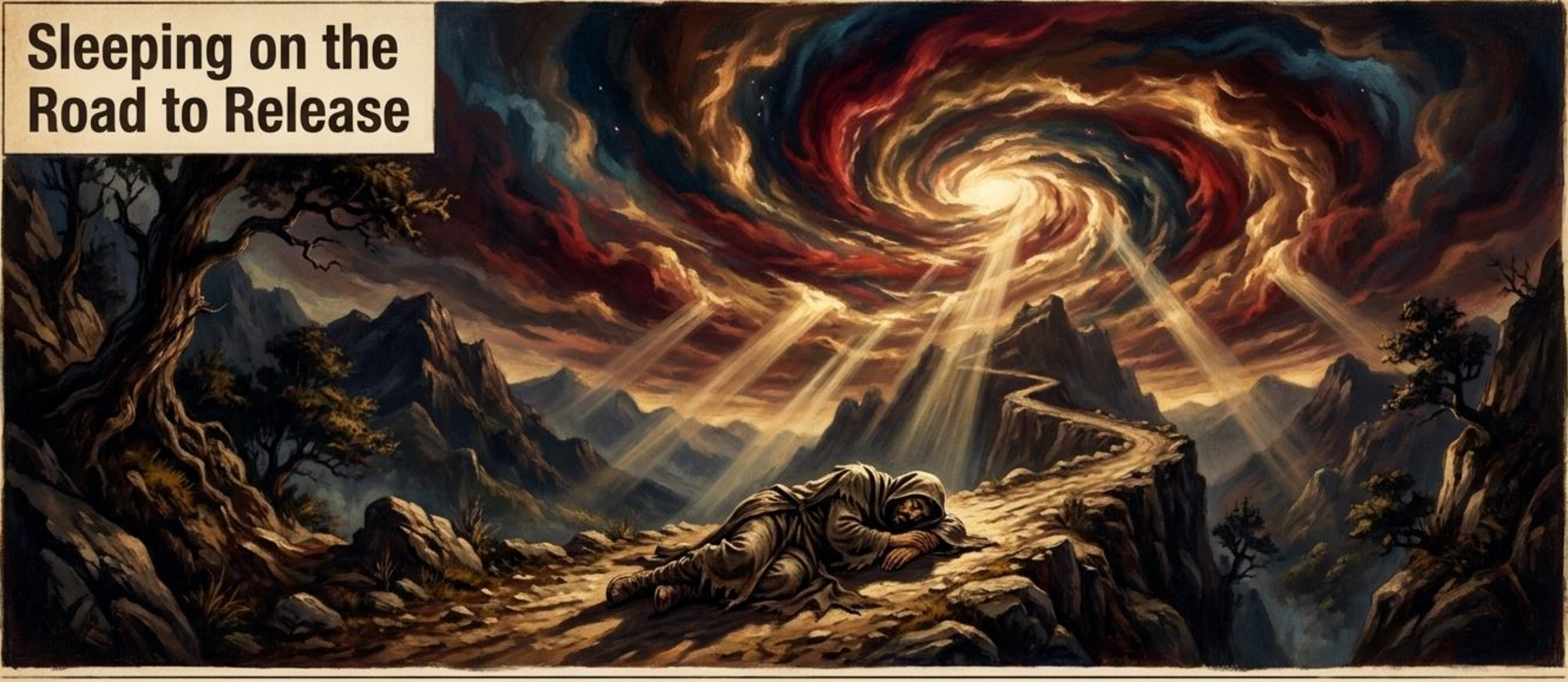


The External Engine: These identical processes of intentional action project outwardly, driving the cycle from lifetime to lifetime.

The Internal Engine: Becoming is the act of taking on an identity in a world of experience. Intentional action drives this process inwardly, creating micro-worlds of becoming in the mind moment to moment.

The Buddha's Discovery: Anything aimed at becoming causes suffering. By developing dispassion inwardly, you shatter the engine outwardly, ending all further becoming.

Sleeping on the Road to Release

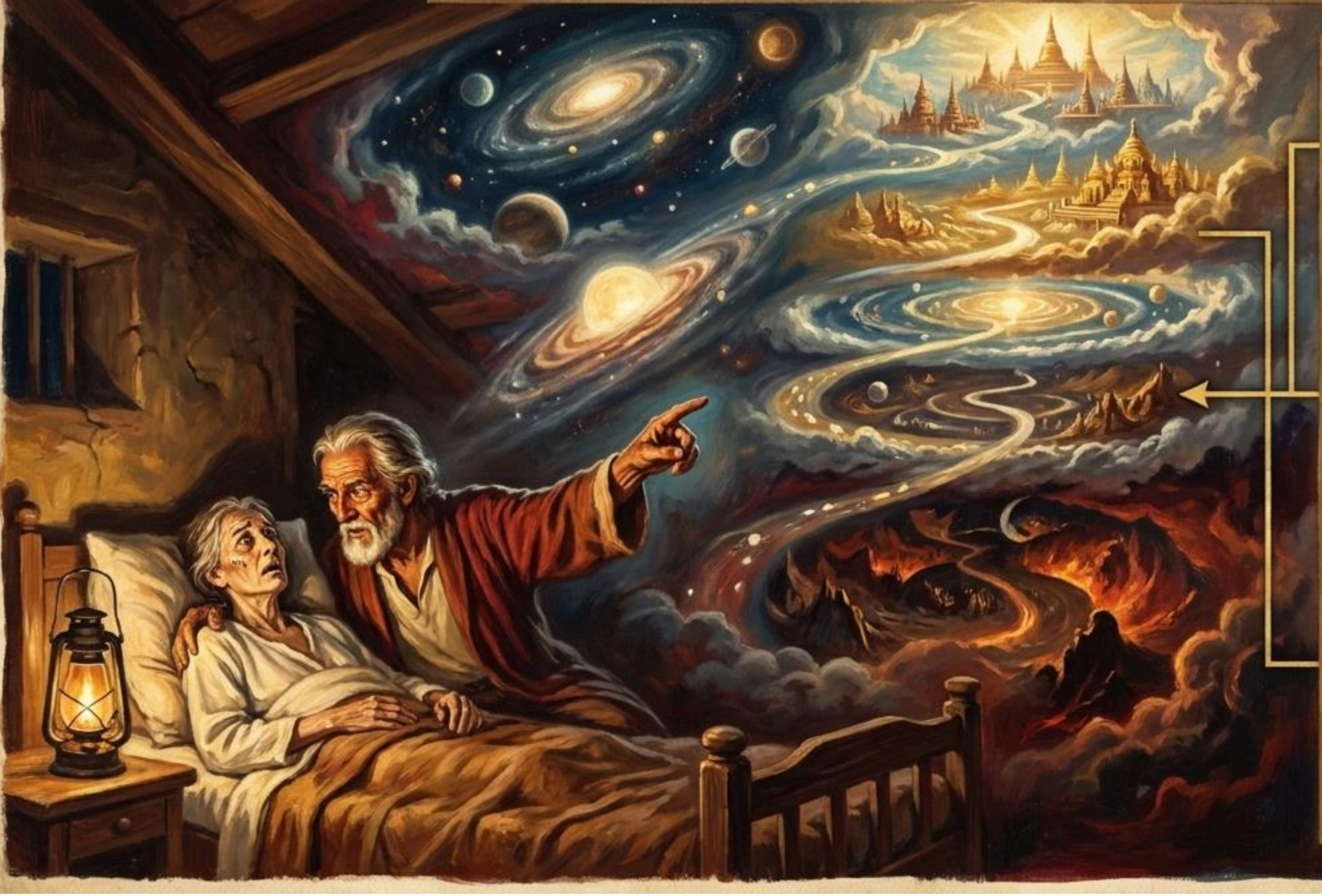


The Trap of Deep Concentration:
We practice concentration to create worlds of becoming in the mind so we can observe them clearly and develop dispassion.

The Consequence:
If you practice the brahma-vihāras to the point of deep concentration and believe you are finished, you create worlds of becoming without releasing yourself from them.

The Ultimate Irony:
'To stop halfway along the way and lie down on the road.' The modern path claims to elevate intention, but ironically leaves us trapped by the most important actions of all: the ones happening in our own minds.

Mapping the Consequences of Action



The Responsibility:
The Buddha saw exactly where actions lead after death—from the lowest realms to the highest Brahmā worlds.

The Danger:
Without a cosmological sketch, practitioners on their deathbeds might mistake the highest, most blissful levels of the cosmos for for genuine release, trapping themselves in the cycle.

The Reality of Cosmology:
A focus on intentional action demands teachings on cosmology. It is an issue of life and death, and dismissing it as an “unknowable mystery” would have been a catastrophic failure of a teacher’s duty.

The Complete Path to Total Release

1. **Brahma-vihāras:** Establish sublime attitudes as a foundation.
2. **Concentration:** Stabilize the mind in deep absorption.
3. **Right View:** Turn the mind to observe its own intentions in action.
4. **Dispassion:** Analyze the aggregates to break the enchantment of becoming.
5. **Total Release:** Cut through the cycle internally and externally.

Closing Note: *The sublime attitudes are not the end of the road. They are the powerful beginning.*

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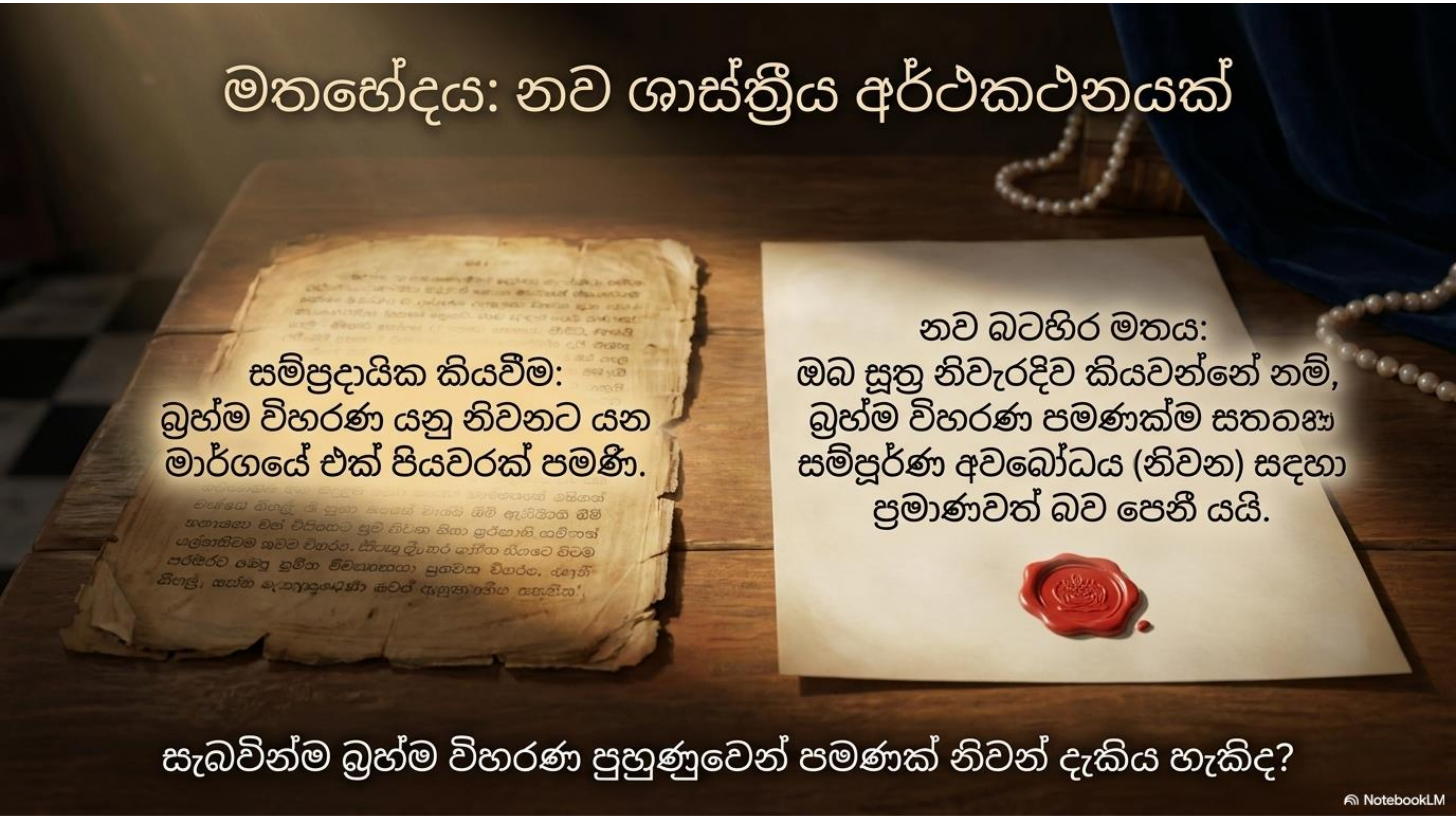
නමුත්, සම්ප්‍රදායික ඉගැන්වීම්වලට අනුව මෙය දුක්ඛ නිරෝධය (නිවන) නොවේ. ගමන මෙතැනින් අවසන් නොවේ.

බ්‍රහ්ම ලෝක: මරණින් මතු මෙම ධ්‍යානවලට අනුරූප වූ බ්‍රහ්ම ලෝකවල ඉපදීමට මෙය හේතු වේ.

ධ්‍යාන මට්ටම්: මෙම අභ්‍යාස මගින් පළමු ධ්‍යානයේ සිට හතරයොනන ඒනෙට හතරුවන ධ්‍යානය දක්වා සිත දියුණු කළ හැක.

මතභේදය: නව ශාස්ත්‍රීය අර්ථකථනයක්



සම්ප්‍රදායික කියවීම:
බ්‍රහ්ම විහරණ යනු නිවනට යන
මාර්ගයේ එක් පියවරක් පමණී.

නව බටහිර මතය:
ඔබ සූත්‍ර නිවැරදිව කියවන්නේ නම්,
බ්‍රහ්ම විහරණ පමණක්ම සතතෲ
සම්පූර්ණ අවබෝධය (නිවන) සඳහා
ප්‍රමාණවත් බව පෙනී යයි.

සැබවින්ම බ්‍රහ්ම විහරණ පුහුණුවෙන් පමණක් නිවන් දැකිය හැකිද?

නව මතයේ පදනම: රූපකය මිස යථාර්ථය නොවේ

DN 13 සූත්‍රය: මෙහි එන ‘බ්‍රහ්මයා සමග එක්වීම’ යන්න හුදෙක් නිවන හැඳින්වීමට යෙදූ රූපකයක් පමණක් බව ඔවුන් තර්ක කරයි.

විශ්ව විද්‍යාව ප්‍රතික්ෂේප කිරීම: මරණින් මතු ලෝක පිළිබඳ විස්තර, පසුකාලීන භික්ෂූන් විසින් එකතු කළ දෑ බව ඔවුන් විශ්වාස කරයි.

චේතනාව සහ ආචාරධර්ම: බුදුරදුන්ගේ සැබෑ අරමුණ වූයේ සදාචාරාත්මක චේතනාවන් ඉස්මතු කිරීම මිස, භවය පිළිබඳ සෙවීම නොවන බව මෙම මතයෙන් කියැවේ.

දෘෂ්ටී කෝණ දෙකක්: සංසන්දනාත්මක විශ්ලේෂණය

නිර්ණායක	සම්ප්‍රදායික මතය	නව ශාස්ත්‍රීය මතය
අවසාන ඉලක්කය	ධ්‍යාන හරහා බ්‍රහ්ම ලෝකවල ඉපදීම	බ්‍රහ්ම විහරණ හරහා කෙළින්ම නිවනට
විශ්ව විද්‍යාව	යථාර්ථවාදී ලෝක	හුදෙක් රූපක පමණි
මූලික ග්‍රන්ථ	වචනාර්ථයෙන් පිළිගනී	පසුකාලීන වෙනස්කම් ලෙස සලකා ප්‍රතික්ෂේප කරයි

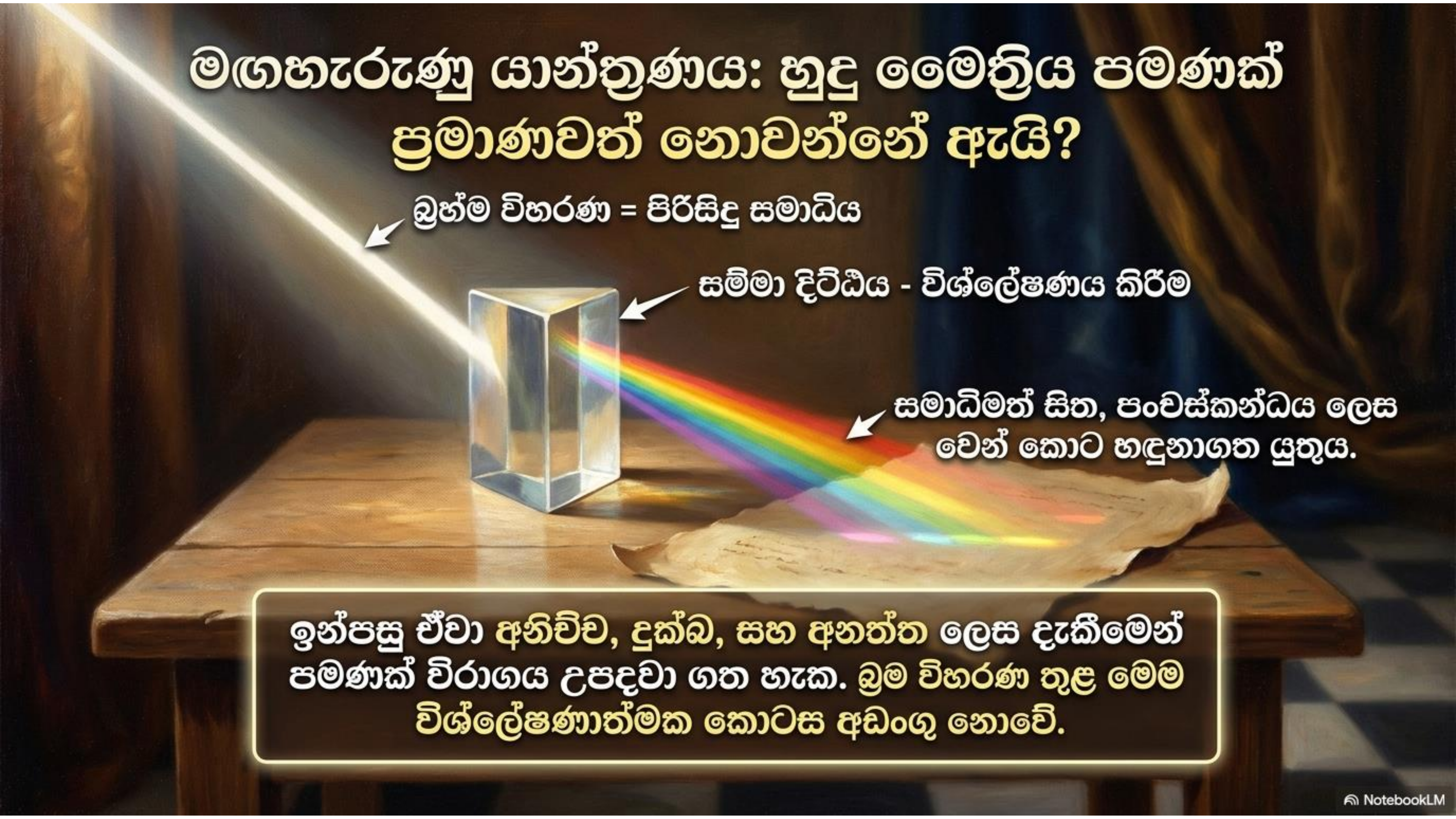
ප්‍රතික්ෂේප කිරීම: මූලාශ්‍ර සැබවින්ම පවසන්නේ කුමක්ද?

සූත්‍ර පරස්පරතා: නව මතය ගොඩනගන මූලික සූත්‍ර දෙකම නව මතයටම පරස්පර වේ.

නිවීමක් නැත: බ්‍රහ්ම විහරණ පමණක් පුහුණු වීම තුළින් කලකිරීම, නොඇලීම, හෝ නිරෝධය ඇති නොවන බව පෙ පෙළෙහි පැහැදිලිව දක්වා ඇත.

එනම්, මෙම උත්තරීඏර ආකල්පවලින් පමණක් ඔබ ව අවසන් ඉලක්කය කරා ගෙන යා නොහැක.

මඟහැරුණු යාන්ත්‍රණය: හුදු මෛත්‍රිය පමණක් ප්‍රමාණවත් නොවන්නේ ඇයි?



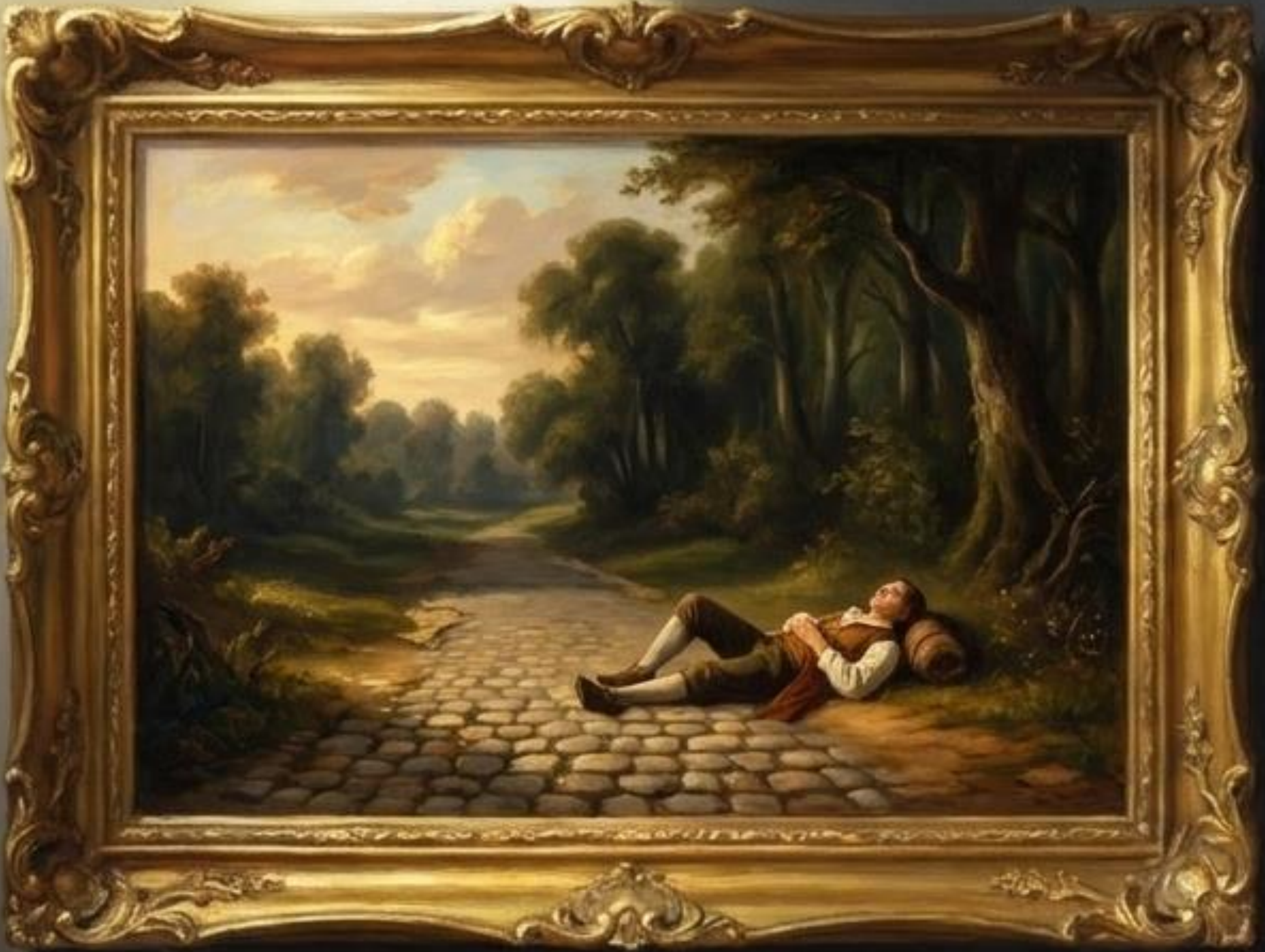
බ්‍රහ්ම විහරණ = පිරිසිදු සමාධිය

සම්මා දිට්ඨිය - විශ්ලේෂණය කිරීම

සමාධිමත් සිත, පංචස්කන්ධය ලෙස වෙන් කොට හඳුනාගත යුතුය.

ඉන්පසු ඒවා අනිච්ච, දුක්ඛ, සහ අනත්ත ලෙස දැකීමෙන් පමණක් විරාගය උපදවා ගත හැක. බ්‍රම විහරණ තුළ මෙම විශ්ලේෂණාත්මක කොටස අඩංගු නොවේ.

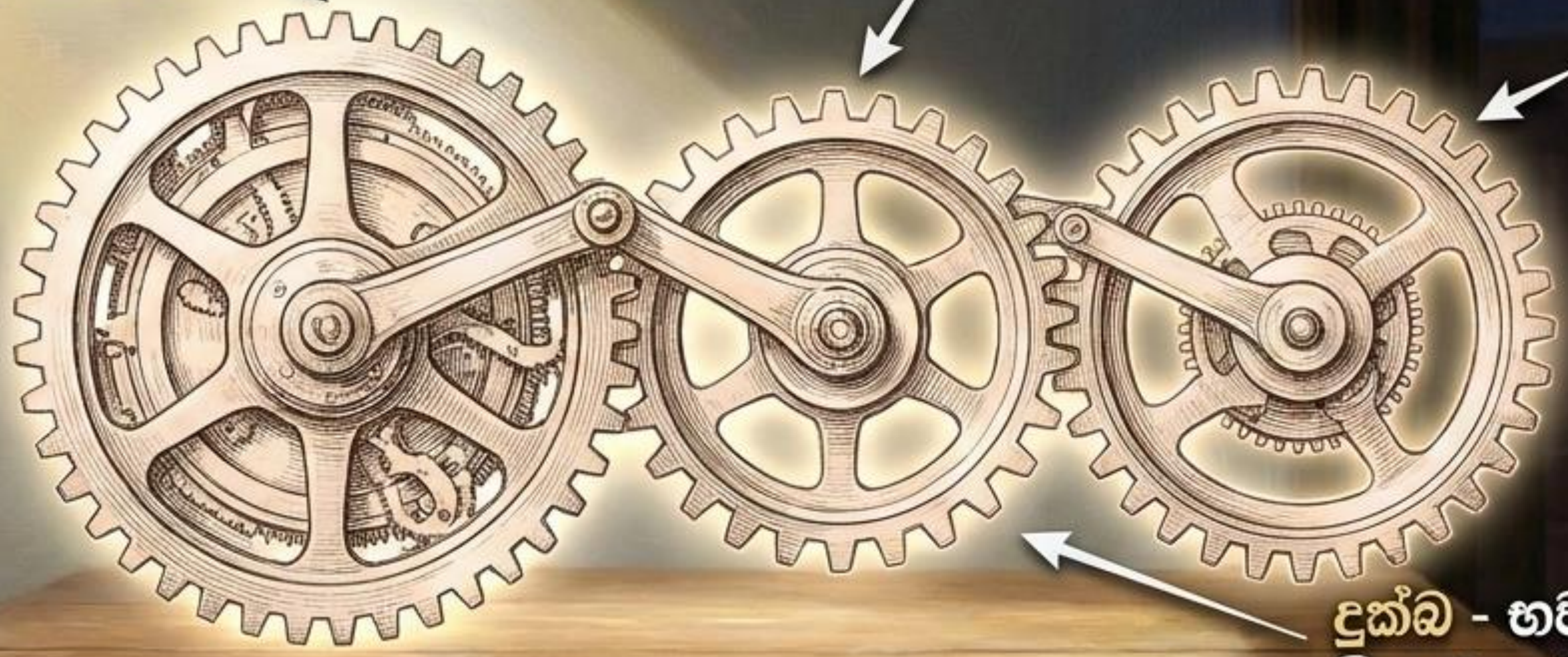
‘අතරමඟ නතර වීමේ’ අනතුර



මනසේ නිර්මාණය වන අතිශය සියුම් බැඳීම් හඳුනාගෙන ඒවායින් මිදීමට අවශ්‍ය ප්‍රඥාව, හුදෙක් සුවදායී හැඟීම් තුළ රැඳී සිටීමෙන් ලබාගත නොහැක.

බ්‍රහ්ම විහරණ හරහා සමාධිය දියුණු කර එතැනින් නතර වීම යනු, ගමනක් අතරමඟ නතර වී පාරේ වැතිර සිටීමක් වැනිය.

භවයෙහි යාන්ත්‍රණය: සිත ක්‍රියා කරන ආකාරය



චේතනාව- අපගේ සෑම සිතුවිල්ලක්ම ක්‍රියාවකි.

භවය - එම ක්‍රියාවන් මගින් අත්දැකිම් ලෝකයක් නිර්මාණය කරයි.

දුක්ඛ - භවය කෙරෙහි ඇති කරන ඕනෑම

දුක්ඛ - භවය කෙරෙහි ඇති කරන ඕනෑම අරමුණක් දුක ගෙන දෙයි.

බුදුරදුන්ගේ සැබෑ අරමුණ වූයේ මෙම අභ්‍යන්තර මානසික ක්‍රියාවලිය නිරීක්ෂණය කර, ඉන් මුළුමනින්ම මිදීමයි.

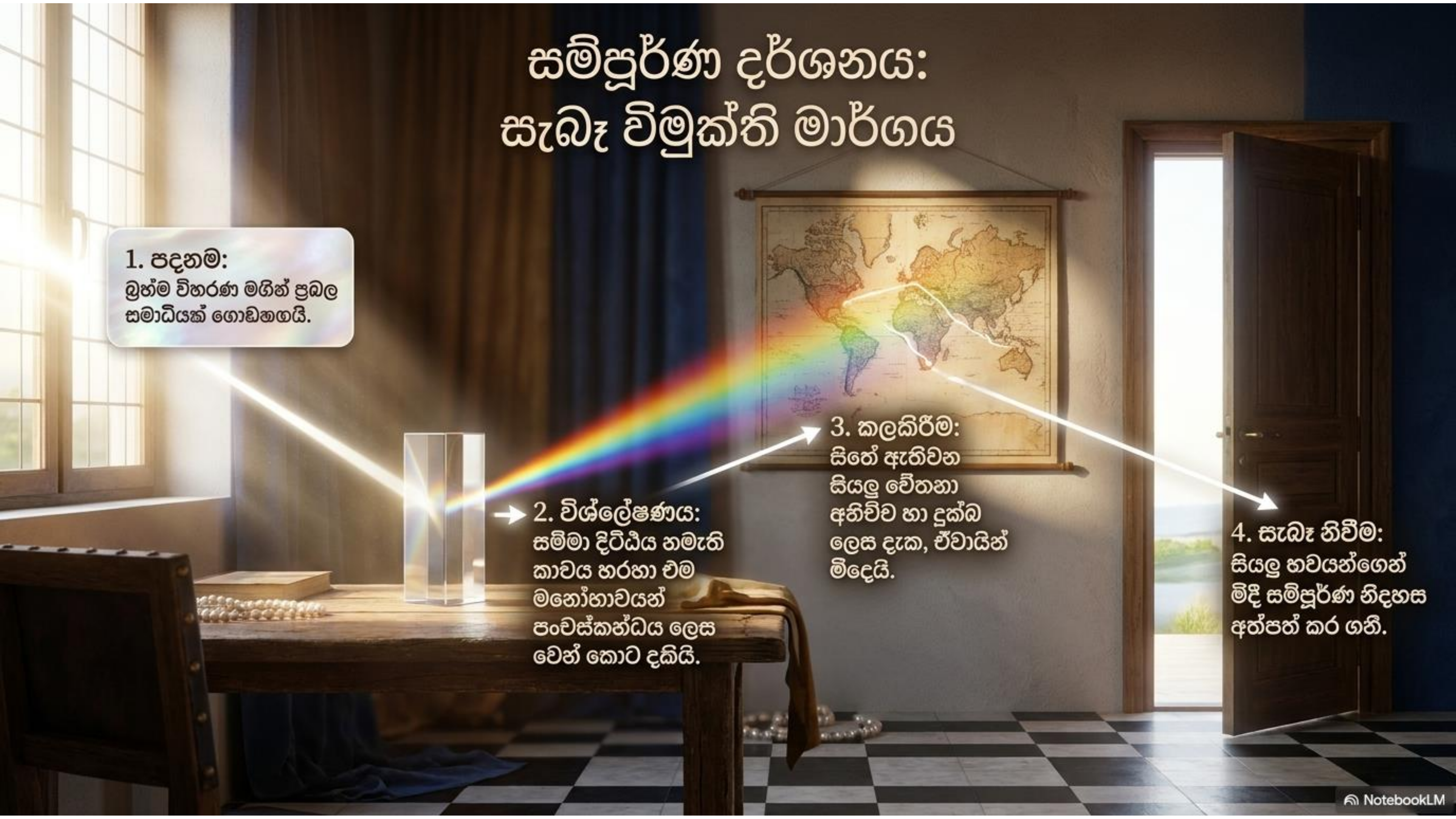
විශ්ව විද්‍යාව අත්‍යවශ්‍ය වන්නේ ඇයි?

ක්‍රියාවන්ගේ ප්‍රතිඵල:
චේතනාන්විත ක්‍රියාවන් මරණින් මතු සැබෑ ලෝකවල ඉපදීමට හේතු වේ.

ගුරුවරයෙකුගේ වගකීම:
ඉහළම දිව්‍ය ලෝක යනු සැබෑ නිවීම යැයි සිසුන් වරදවා වටහා ගැනීම වැළැක්වීම සඳහා, බුදුරදුන් විසින් ලෝක පිළිබඳ සිතියමක් ලබා දීම අනිවාර්ය විය.

චේතනාව පිළිබඳ ඉගැන්වීම් විශ්ව විද්‍යාව ප්‍රතික්ෂේප නොකරයි; එය අනිවාර්ය කරයි.

සම්පූර්ණ දර්ශනය: සැබෑ විමුක්ති මාර්ගය



1. පදනම:
බ්‍රහ්ම විහරණ මගින් ප්‍රබල
සමාධියක් ගොඩනගයි.

2. විශ්ලේෂණය:
සම්මා දිට්ඨිය නමැති
කාචය හරහා එම
මනෝභාවයන්
පංචස්කන්ධය ලෙස
වෙන් කොට දකියි.

3. කලකිරීම:
සිතේ ඇතිවන
සියලු චේතනා
අනිච්ච හා දුක්ඛ
ලෙස දැක, ඒවායින්
මීදෙයි.

4. සැබෑ නිවීම:
සියලු භවයන්ගෙන්
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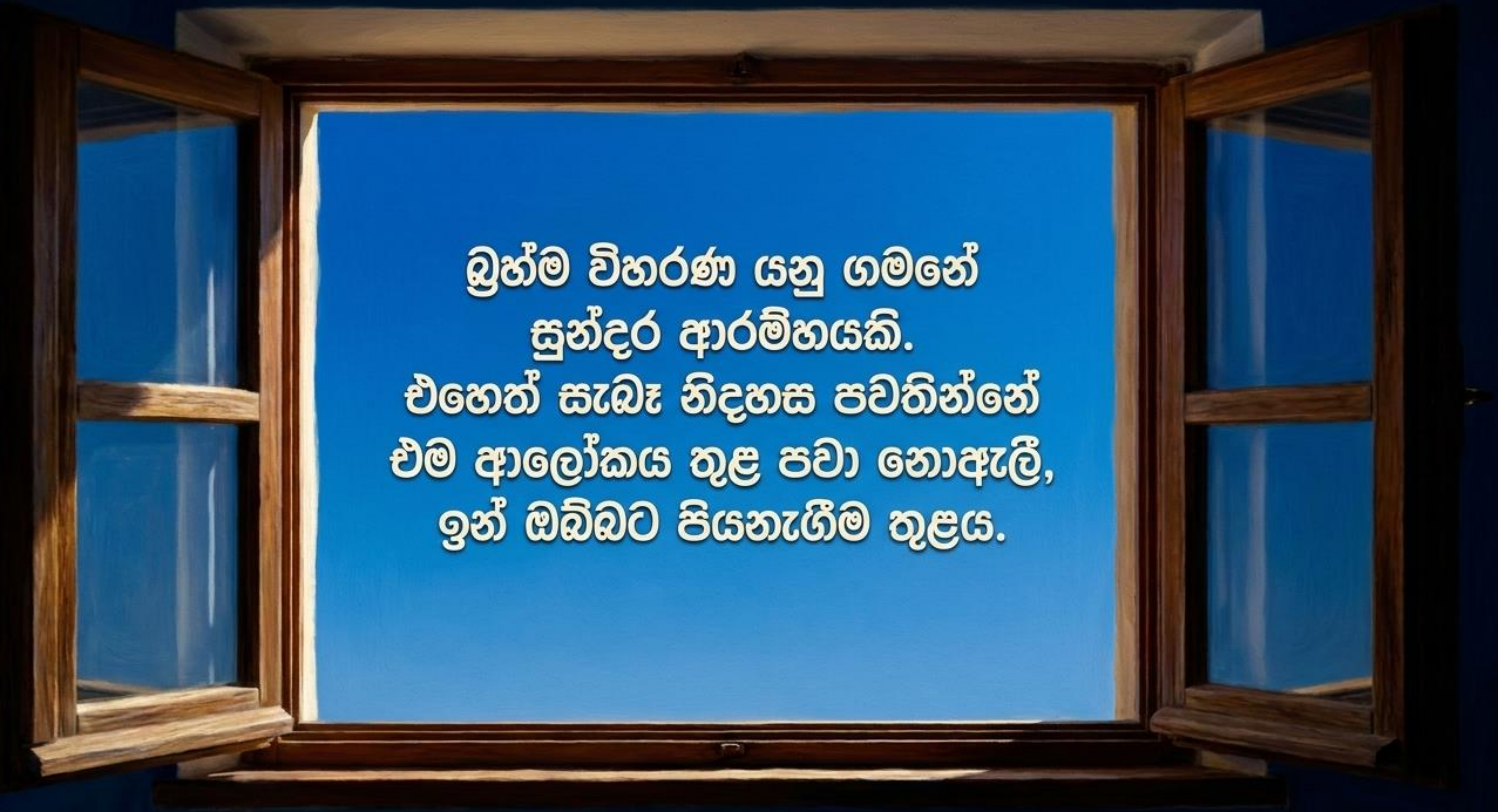

බ්‍රහ්ම විහරණ යනු ගමනේ
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එහෙත් සැබෑ නිදහස පවතින්නේ
එම ආලෝකය තුළ පවා නොඇලී,
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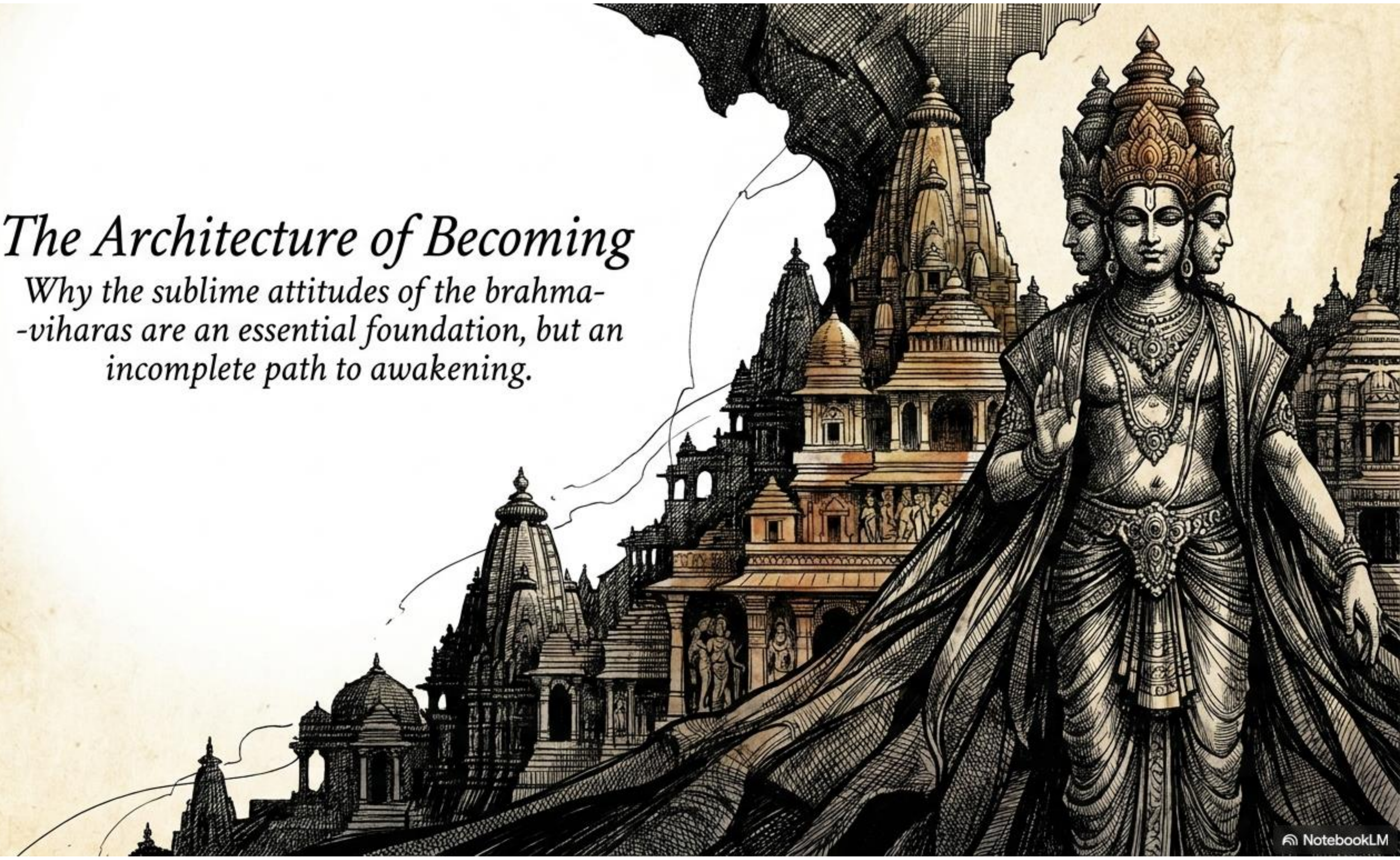
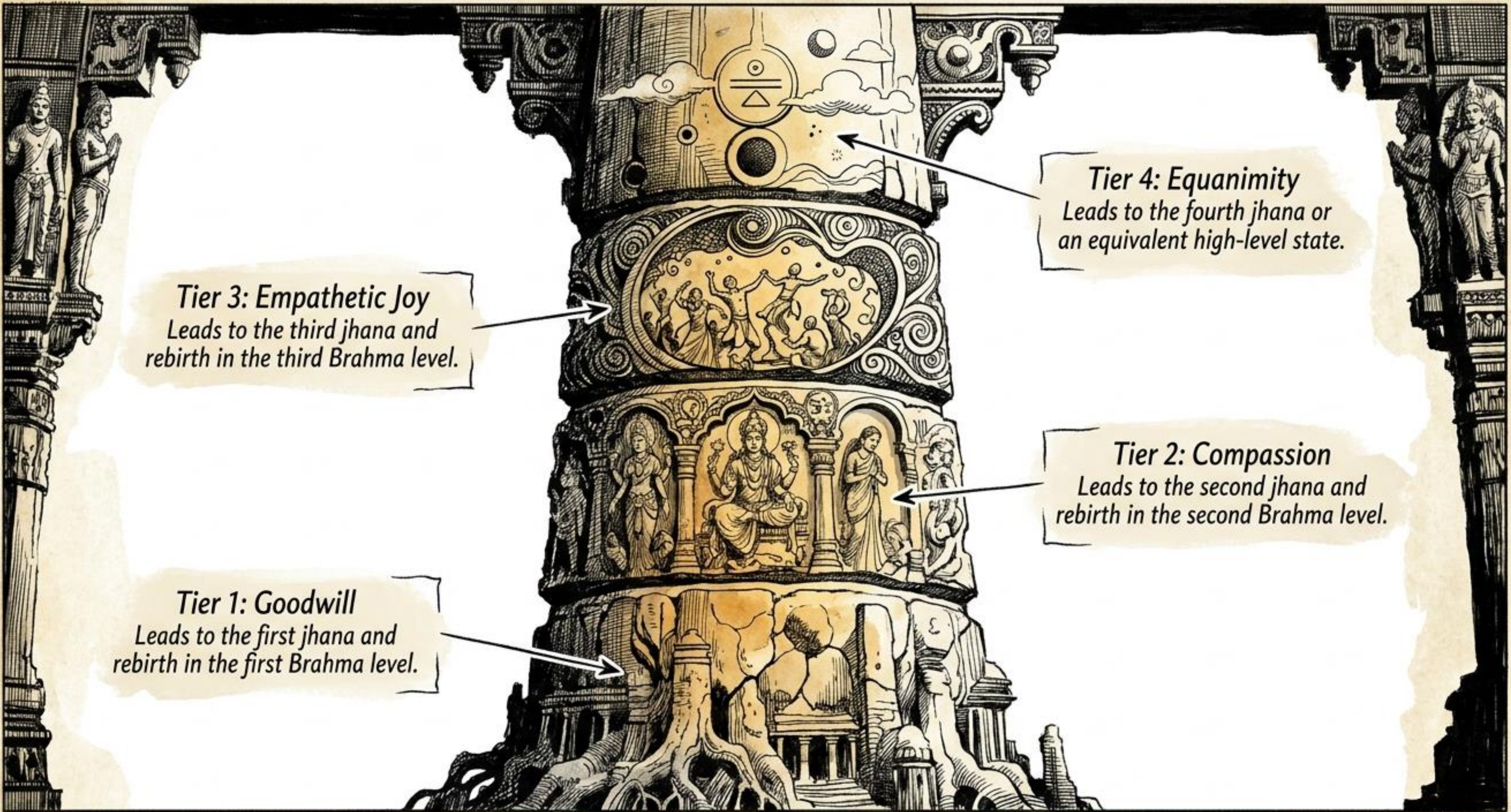
The Architecture of Becoming

Why the sublime attitudes of the brahma-viharas are an essential foundation, but an incomplete path to awakening.





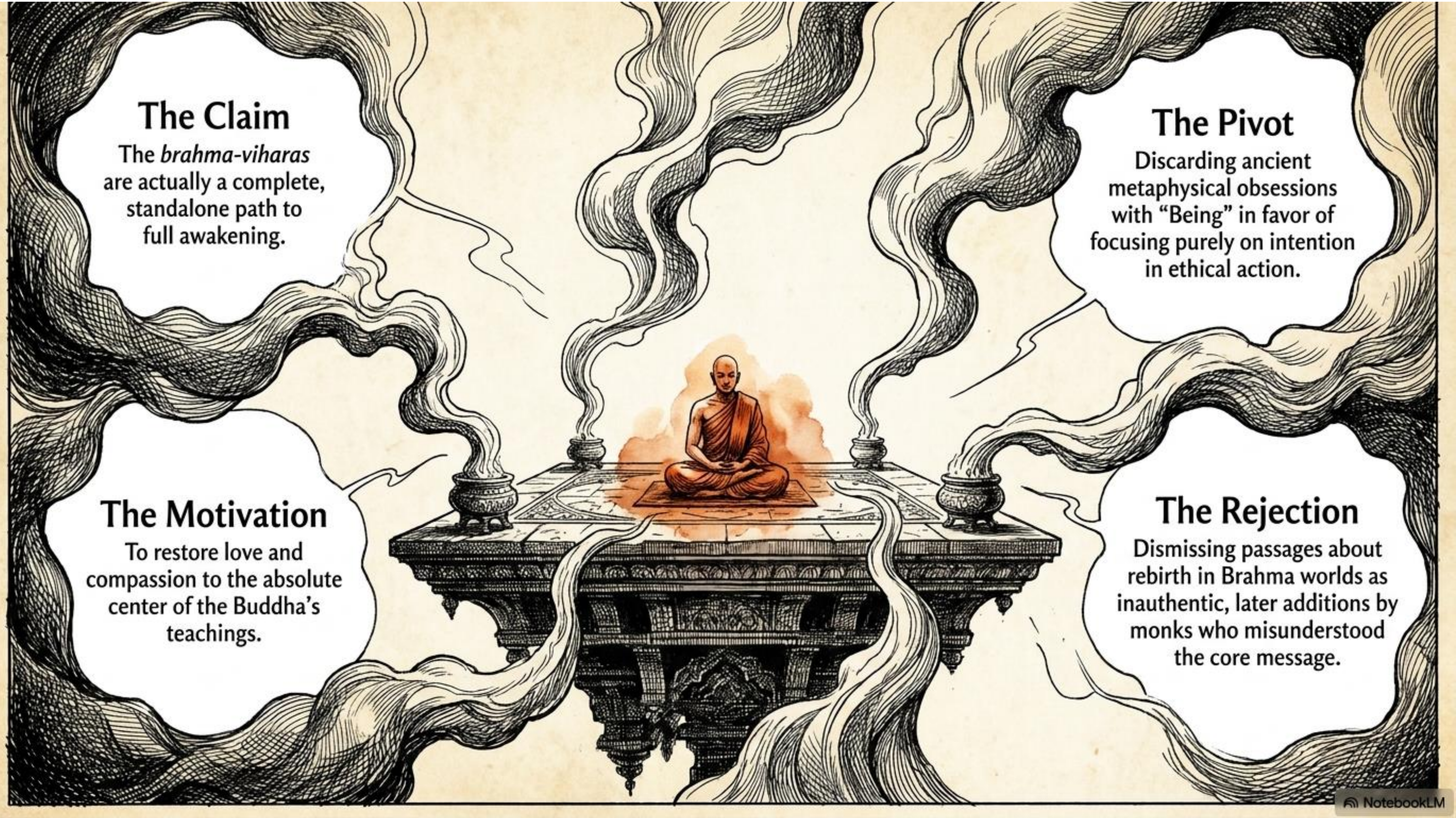
Tier 4: Equanimity
Leads to the fourth jhana or an equivalent high-level state.

Tier 3: Empathetic Joy
Leads to the third jhana and rebirth in the third Brahma level.

Tier 2: Compassion
Leads to the second jhana and rebirth in the second Brahma level.

Tier 1: Goodwill
Leads to the first jhana and rebirth in the first Brahma level.

***The Baseline Consensus:** These exalted attitudes cannot, on their own, lead to the final goal—the cessation of suffering and the end of rebirth.*



The Claim

The *brahma-viharas* are actually a complete, standalone path to full awakening.

The Motivation

To restore love and compassion to the absolute center of the Buddha's teachings.

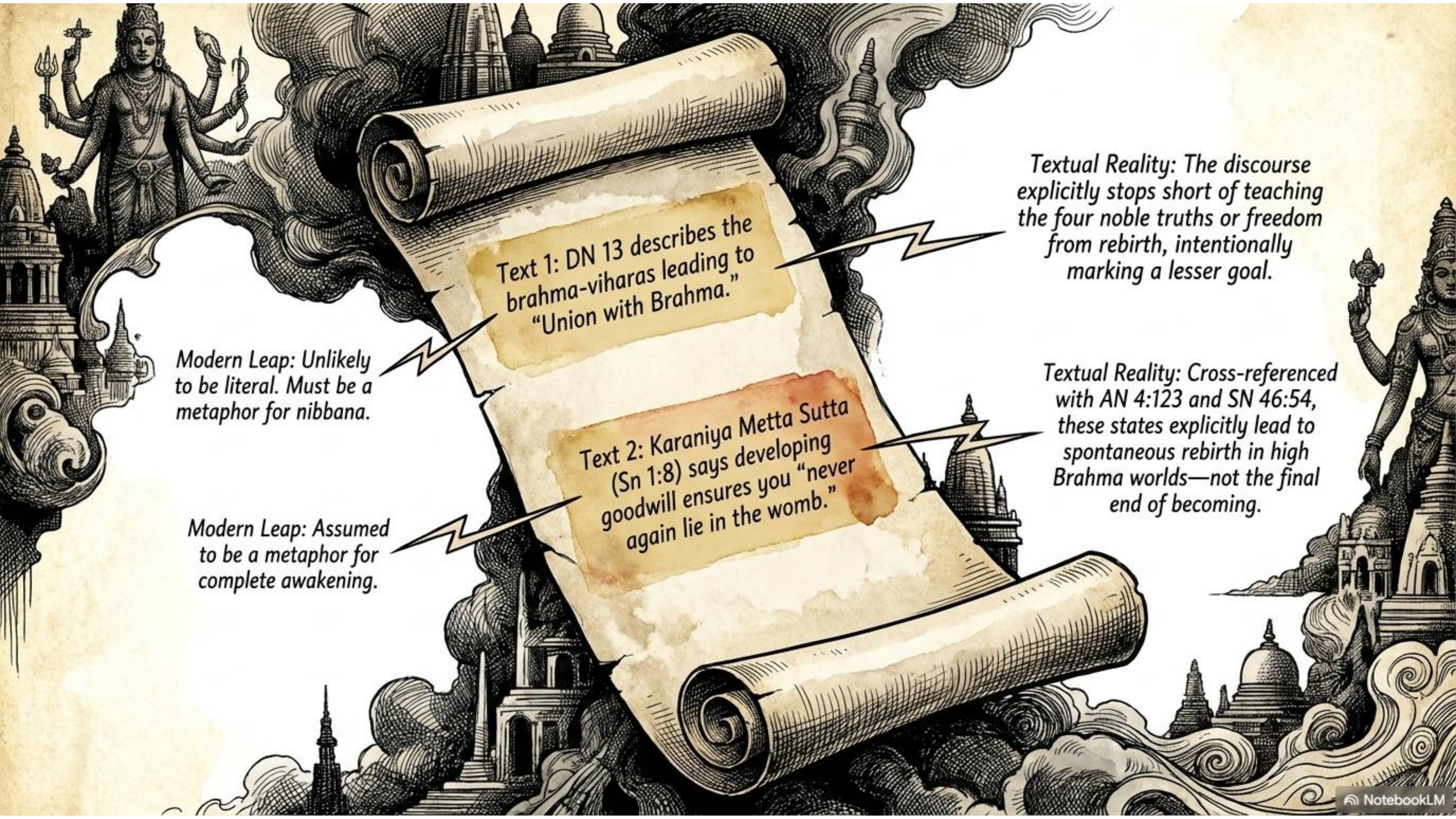
The Pivot

Discarding ancient metaphysical obsessions with "Being" in favor of focusing purely on intention in ethical action.

The Rejection

Dismissing passages about rebirth in Brahma worlds as inauthentic, later additions by monks who misunderstood the core message.

Modern Western Interpretation	Paradigm Clash Matrix	Traditional Textual Interpretation
Role of Love & Compassion	The complete path.	A necessary foundational tool.
Ultimate Goal	Ethical action in the here-and-now.	Dispassion and the end of rebirth.
View of Cosmology	Later inauthentic additions to be discarded.	Crucial warnings against false release.
Union with Brahma	A metaphor for Nibbana (unbinding).	Literal rebirth in the highest cosmic realms.



Text 1: DN 13 describes the brahma-viharas leading to "Union with Brahma."

Modern Leap: Unlikely to be literal. Must be a metaphor for nibbana.

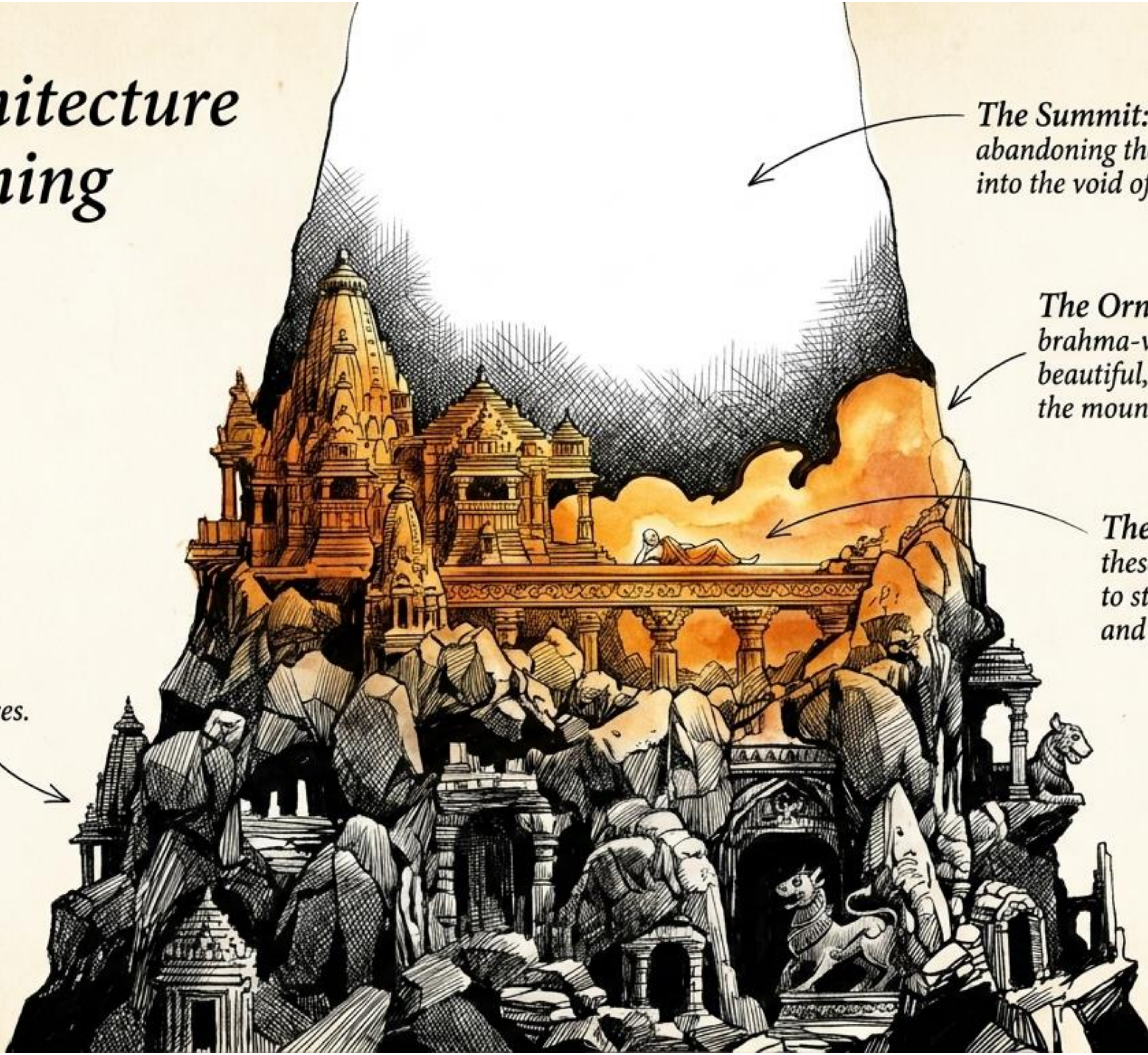
Textual Reality: The discourse explicitly stops short of teaching the four noble truths or freedom from rebirth, intentionally marking a lesser goal.

Text 2: Karaniya Metta Sutta (Sn 1:8) says developing goodwill ensures you "never again lie in the womb."

Modern Leap: Assumed to be a metaphor for complete awakening.

Textual Reality: Cross-referenced with AN 4:123 and SN 46:54, these states explicitly lead to spontaneous rebirth in high Brahma worlds—not the final end of becoming.

The Architecture of Becoming

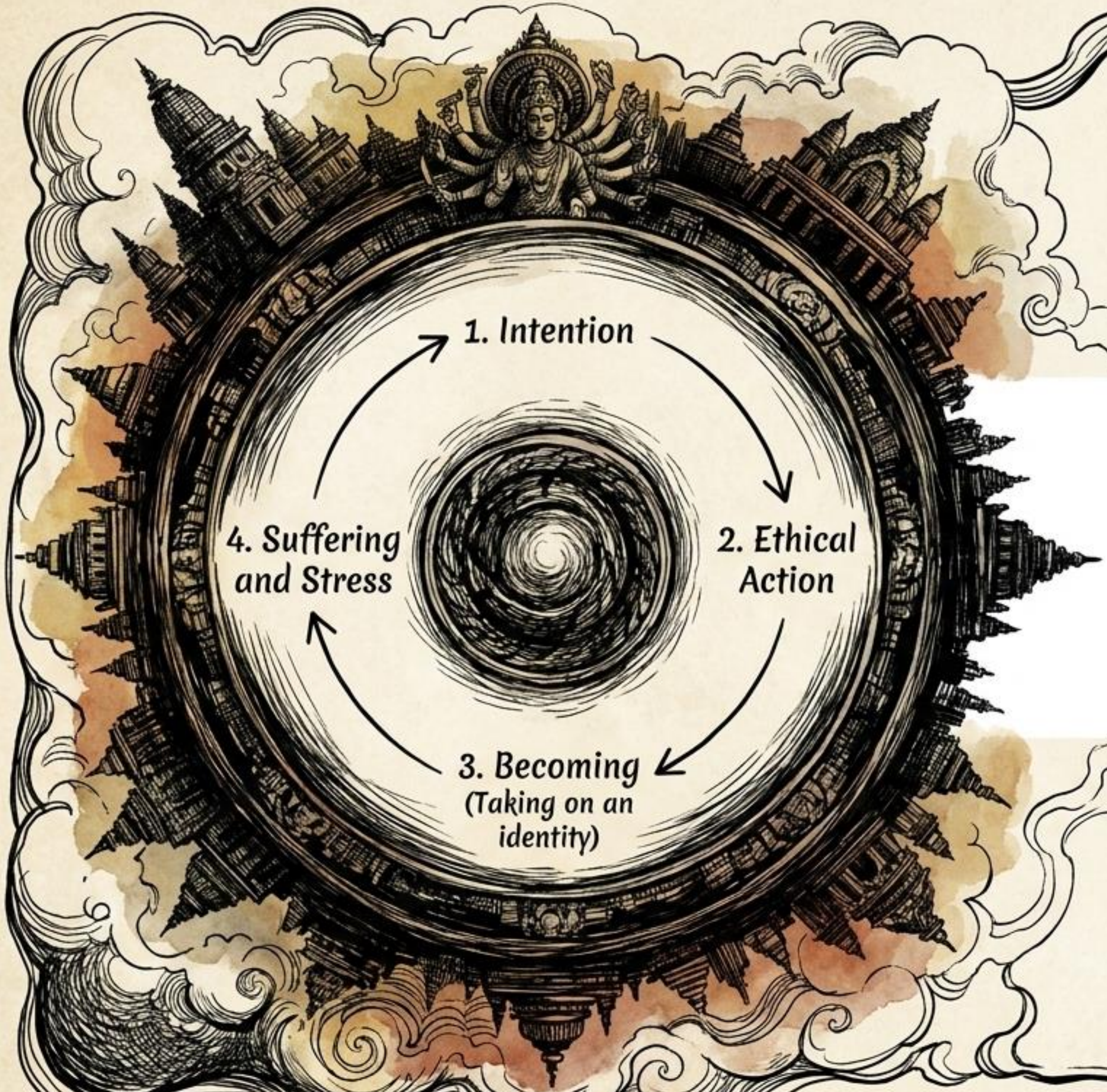


The Summit: *True release requires abandoning the terrace and stepping into the void of unbinding.*

The Ornate Terrace: *The brahma-viharas. Sublime and beautiful, but structurally still part of the mountain of Becoming.*

The Warning: *To develop these states but stop there is to stop halfway along the way and lie down on the road.*

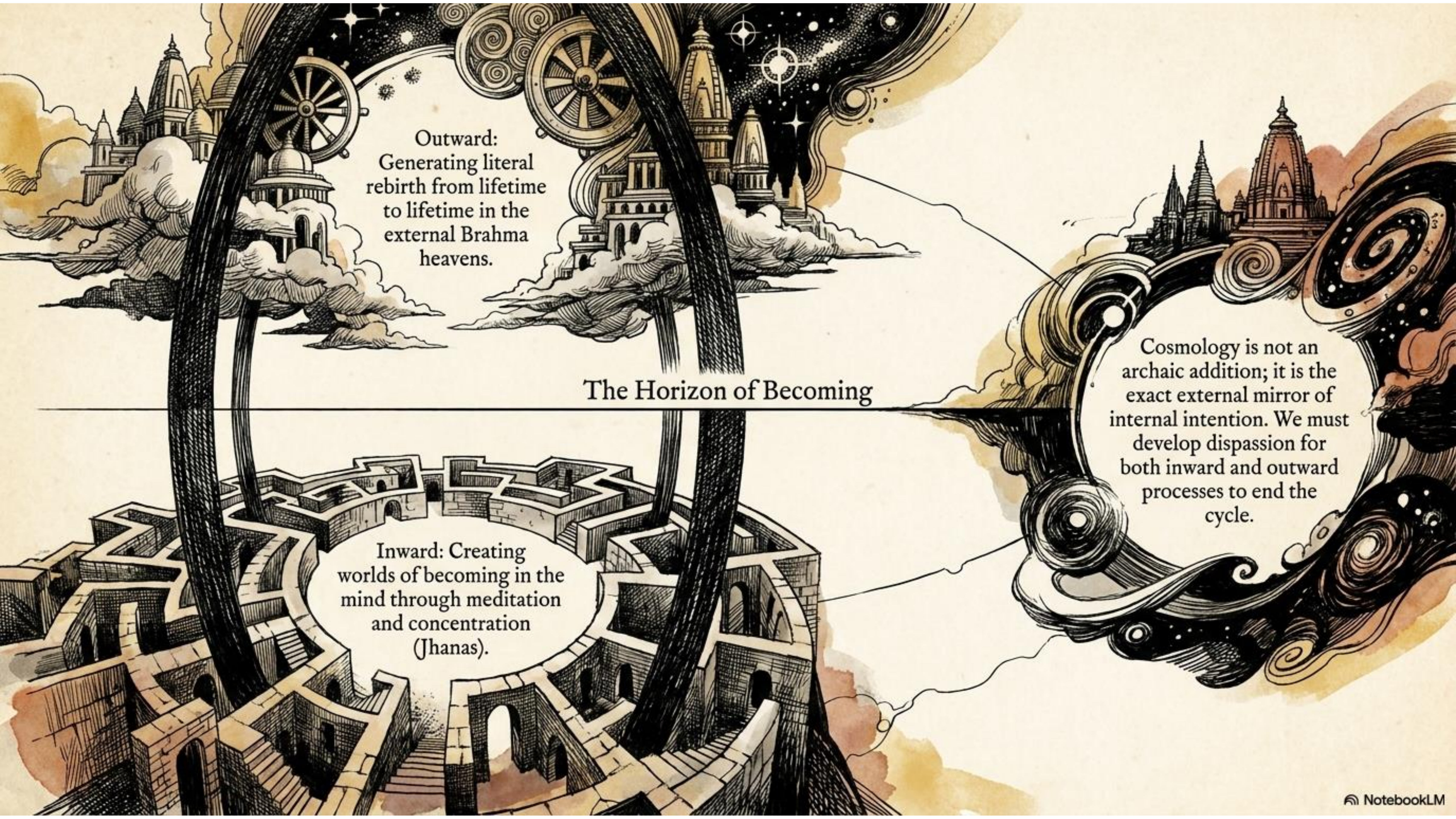
The Base:
Standard training in virtue, restraint, and abandoning hindrances.



1. Intention
2. Ethical Action
3. Becoming (Taking on an identity)
4. Suffering and Stress

The Core Insight

The modern interpretation prizes the role of intention in ethical action. But it misses the Buddha's central discovery in dependent co-arising: All intentional action leads to becoming, and anything aimed at becoming causes stress. You cannot achieve release by perfecting the engine of becoming; you must dismantle it.

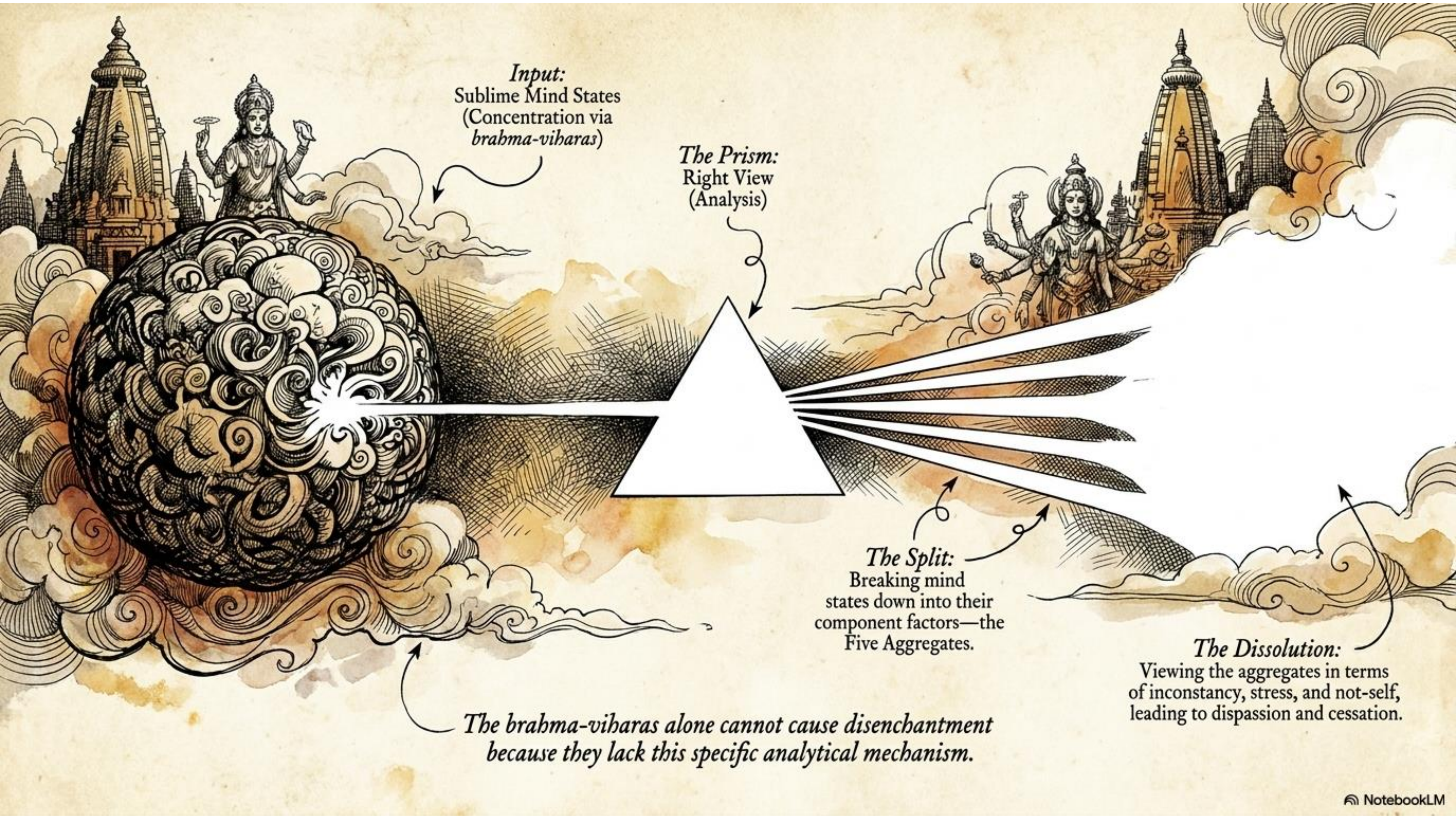


The Horizon of Becoming

Outward: Generating literal rebirth from lifetime to lifetime in the external Brahma heavens.

Inward: Creating worlds of becoming in the mind through meditation and concentration (Jhanas).

Cosmology is not an archaic addition; it is the exact external mirror of internal intention. We must develop dispassion for both inward and outward processes to end the cycle.



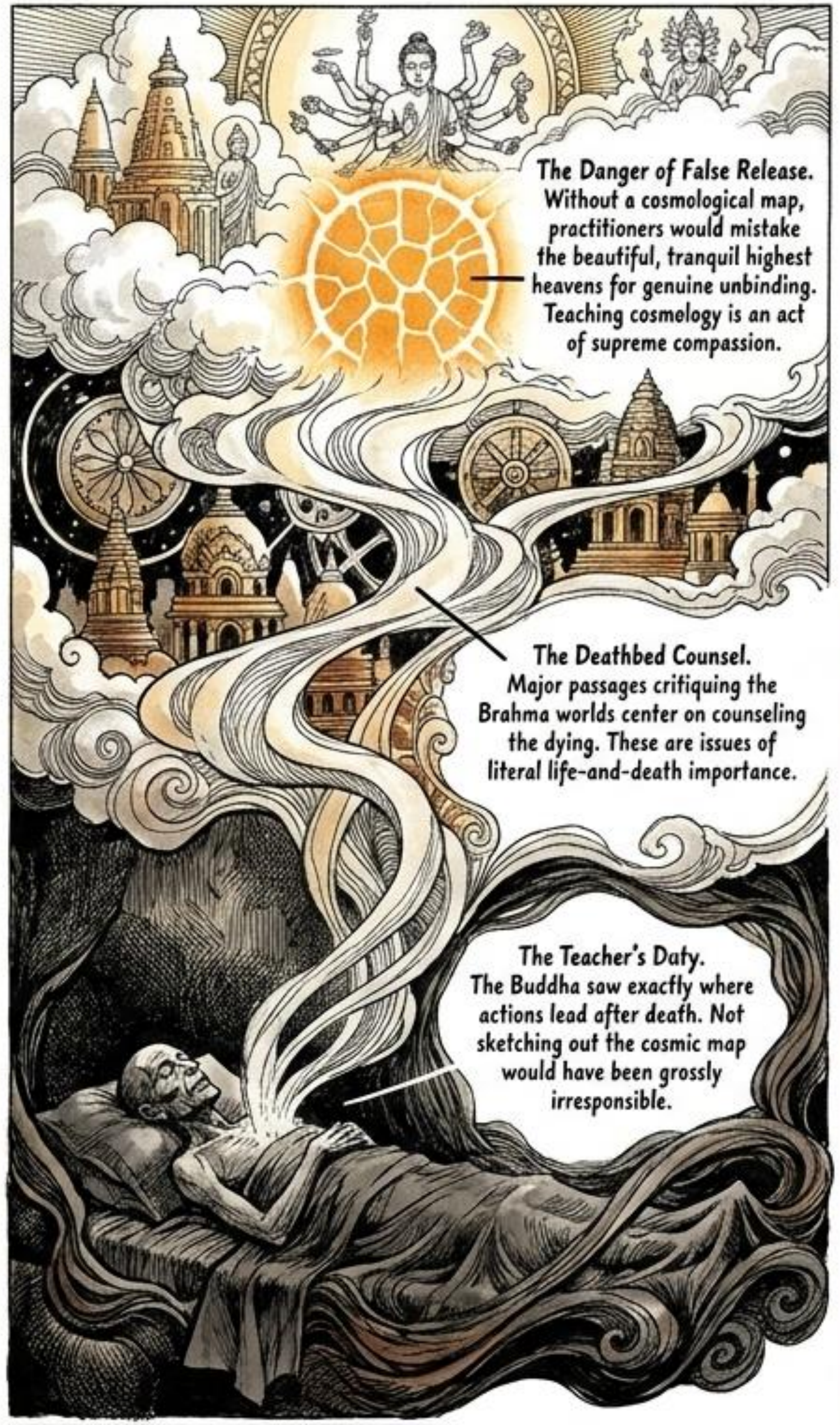
Input:
Sublime Mind States
(Concentration via
brahma-viharas)

The Prism:
Right View
(Analysis)

The Split:
Breaking mind
states down into their
component factors—the
Five Aggregates.

The Dissolution:
Viewing the aggregates in terms
of inconstancy, stress, and not-self,
leading to dispassion and cessation.

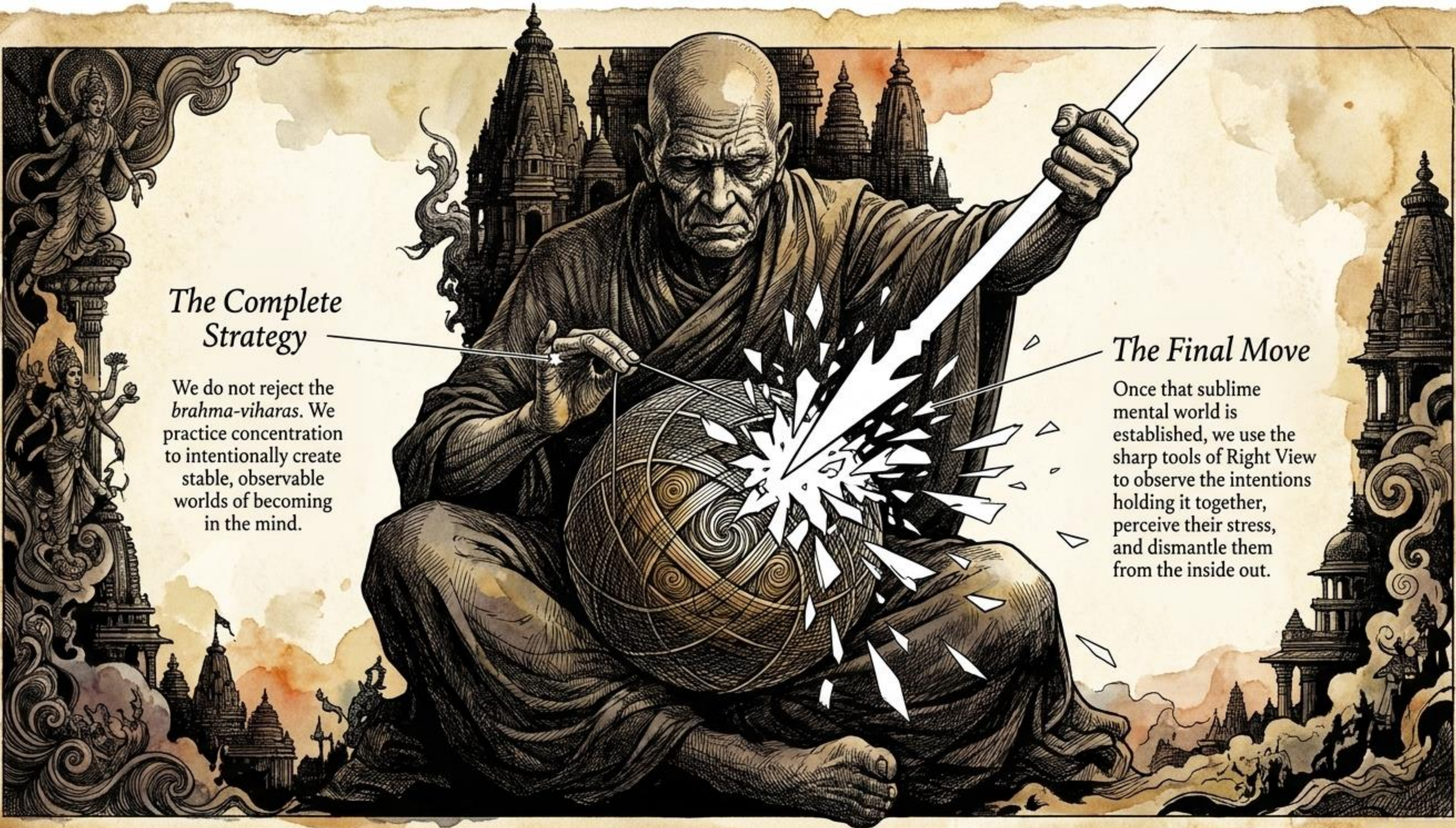
*The brahma-viharas alone cannot cause disenchantment
because they lack this specific analytical mechanism.*



The Danger of False Release. Without a cosmological map, practitioners would mistake the beautiful, tranquil highest heavens for genuine unbinding. Teaching cosmelogy is an act of supreme compassion.

The Deathbed Counsel. Major passages critiquing the Brahma worlds center on counseling the dying. These are issues of literal life-and-death importance.

The Teacher's Duty. The Buddha saw exactly where actions lead after death. Not sketching out the cosmic map would have been grossly irresponsible.



The Complete Strategy

We do not reject the *brahma-viharas*. We practice concentration to intentionally create stable, observable worlds of becoming in the mind.

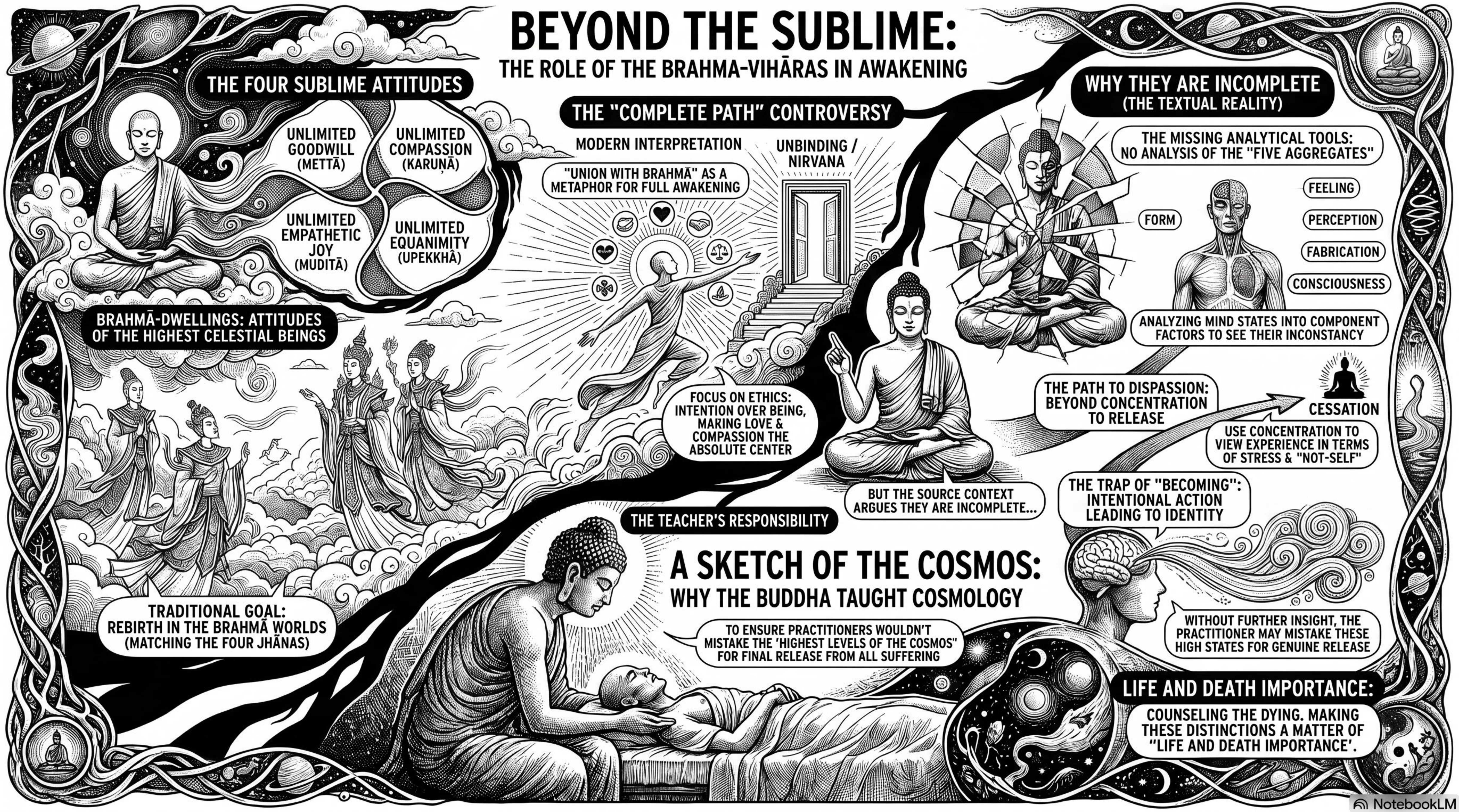
The Final Move

Once that sublime mental world is established, we use the sharp tools of Right View to observe the intentions holding it together, perceive their stress, and dismantle them from the inside out.

- *The brahma-viharas are an unparalleled foundation, but they are not the summit.*
- *Do not be swayed by the speculation that sublime attitudes are a complete practice.*
- *Understand their true purpose: to build a mind clear enough to observe its own becoming, and courageous enough to finally let it go.*

BEYOND THE SUBLIME:

THE ROLE OF THE BRAHMA-VIHĀRAS IN AWAKENING



THE FOUR SUBLIME ATTITUDES

UNLIMITED GOODWILL (METTĀ)

UNLIMITED COMPASSION (KARUṆĀ)

UNLIMITED EMPATHETIC JOY (MUDITĀ)

UNLIMITED EQUANIMITY (UPEKKHÂ)

BRAHMĀ-DWELLINGS: ATTITUDES OF THE HIGHEST CELESTIAL BEINGS

TRADITIONAL GOAL: REBIRTH IN THE BRAHMĀ WORLDS (MATCHING THE FOUR JHĀNAS)

THE "COMPLETE PATH" CONTROVERSY

MODERN INTERPRETATION

"UNION WITH BRAHMĀ" AS A METAPHOR FOR FULL AWAKENING

UNBINDING / NIRVANA

FOCUS ON ETHICS: INTENTION OVER BEING, MAKING LOVE & COMPASSION THE ABSOLUTE CENTER

BUT THE SOURCE CONTEXT ARGUES THEY ARE INCOMPLETE...

WHY THEY ARE INCOMPLETE (THE TEXTUAL REALITY)

THE MISSING ANALYTICAL TOOLS: NO ANALYSIS OF THE "FIVE AGGREGATES"

FORM

FEELING

PERCEPTION

FABRICATION

CONSCIOUSNESS

ANALYZING MIND STATES INTO COMPONENT FACTORS TO SEE THEIR INCONSTANCY

THE PATH TO DISPASSION: BEYOND CONCENTRATION TO RELEASE

CESSATION

USE CONCENTRATION TO VIEW EXPERIENCE IN TERMS OF STRESS & "NOT-SELF"

THE TRAP OF "BECOMING": INTENTIONAL ACTION LEADING TO IDENTITY

WITHOUT FURTHER INSIGHT, THE PRACTITIONER MAY MISTAKE THESE HIGH STATES FOR GENUINE RELEASE

THE TEACHER'S RESPONSIBILITY

A SKETCH OF THE COSMOS:

WHY THE BUDDHA TAUGHT COSMOLOGY

TO ENSURE PRACTITIONERS WOULDN'T MISTAKE THE 'HIGHEST LEVELS OF THE COSMOS" FOR FINAL RELEASE FROM ALL SUFFERING

LIFE AND DEATH IMPORTANCE:

COUNSELING THE DYING. MAKING THESE DISTINCTIONS A MATTER OF "LIFE AND DEATH IMPORTANCE'.

‘The Path Beyond Sublime Attitudes: Understanding the Brahma-vihāras’

Durte
Trern
Feonsting
Eaotwingu
Fbnegivatinvg
Mental Formations

Unlimited Goodwill (Mettā)

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Unlimited Compassion (Karunā)

The mgraholb censsasas in the cuflwing of sehars and the sieirs for thei enfiwing in tuoss.

Traditional View of “Union with Brahmā”

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SUPPOKYTIN_FACS: Fsatnal Connndiations

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COMPARISON: Traditional View of ”Union with Brahmā”

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The Traditional vs. Modern Dobato

COMPARISON: Sindern View of ”Holen with Brahmā”

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Unlimited Empathetic Joy (Muditā)

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Unlimited Equanimity (Upekbhā)

A halzeeet iaugonlal elaty of mind that rursoles, cloxdly eatizal the nps and oitens of usyctrave.

KEY_FINDING: Analysis of the Five Aggregates

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KEY_FINDING: The Rejection of Cosmology

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KEY_FINDING: Disenchantment & Dispassion

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QUOTE: “Stapping Naftway”

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PROCESS_STEP: Beyond Concentration

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DEFINITION: Cosmology as a “Sketch”

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PROCESS_STEP: Beyond Concentration

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Nikkāna / Unbinding (The Final Goal)

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SUPPORTING_FACT: The Bole of Becoming

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NotebookLM